THE
SILENT SOUL,
WITH,
SOVERAIGN ANTIDOTES
J Hea
Againſt the
Moſt Miſerable Exigents:
OR,
A Chriſtian with an OLIVE-LEAF in his mouth, when he is under the greateſt afflictions, the ſharpeſt and ſoreſt trials and troubles, the ſaddeſt and darkeſt providences and changes, with Anſwers to divers Queſtions and Objections that are of greateſt importance, all tending to win and work ſouls to bee ſtill, quiet, calm and ſilent under all changes that have, or may paſs upon them in this world; &c.

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The Lord is in his holy Temple: let all the earth keep ſilence before him. Hab. 2. 20.

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at the firſt ſhop in *Popes-head-Alley* next
to *Corn-hill*. 1659.

TO

All afflicted, diſtreſſed, diſſatisfied, diſquieted, and diſcompoſed Chriſtians throughout the world.

Dear hearts,

THe choiceſt Saints are born to troubles, as the ſparks fly upwards. Many are the troubles of the Righteous; if they were many, and not troubles, (then as it is in the Proverb) the more the merrier; or if they were troubles, and not many, then the fewer the better chear; but God who is infinite in wiſdome, and matchleſs in goodneſs, hath ordered troubles, yea many troubles to come trooping in upon us on every ſide. As our mercies, ſo

Pſal.34.19
Job 5. 1
Pſa. 88.3, 4
Qui non eſt crucianus, non eſt Chriſtianus. Luther.

our croſſes ſeldome come ſingle, they uſually come treading one upon the heels of another; they are like April *ſhowers, no ſooner is one over, but another comes. And yet Chriſtians, it is mercy, it is rich mercy, that every affliction is not an execution, that every correction is not a damnation. The higher the waters riſe, the nearer* Noahs *Ark was lifted up to Heaven; the more thy afflictions are encreaſed, the more thy heart ſhall bee raiſed Heaven-wards.*

Becauſe I would not hold you too long in the porch, I ſhall onely indeavour two things; Firſt, To give you the reaſons of my appearing once more in Print; and Secondly, A little counſel and direction, that the following Tract may turn to your ſouls advantage, which is the white that I have in mine eye. The true reaſons of my ſending this piece into the world (ſuch as it is) are theſe,

Firſt, The afflicting hand of God hath been hard upon my ſelf, and upon my deareſt relations in this world, and upon many of my precious Chriſtian friends

friends, whom I much love and honour in the Lord, which put mee upon ſtudying of the mind of God in that Scripture, that I have made the ſubject matter of this following diſcourſe. Luther *could not underſtand ſome Pſalmes, till hee was afflicted, the Chriſt-croſs is no letter in the book, and yet, ſaith hee, it hath taught mee more than all the letters in the book; afflictions are a golden key, by which the Lord opens the rich treaſures of his word to his peoples ſouls; and this in ſome meaſure through grace my ſoul hath experienced; when* Sampſon *had found honey, hee gave ſome to his Father and Mother to eat; ſome honey I have found in my following Text, and therefore I may not, I cannot bee ſuch a churl, as not to give them ſome of my honey to taſte, who have drunk deep of my gall and wormwood.* Auſtin *obſerves on that,* Pſal. 66. 16. Come and hear all yee that fear God, and I will declare what hee hath done for my ſoul. *Hee doth not call them (ſaith hee) to acquaint them with ſpeculations, how wide the earth is, how far the Heavens are*

Judg. 14. 9, 10.

Some have accounted nothing their own that they have not communicated to others.

ſtretched out, what the number of the ſtars is, or what is the courſe of the Sun but come, and I will tell you the wonders of his grace, the faithfulneſs of his promiſes, the riches of his mercy to my ſoul; gracious experiences are to be communicated; Lilmod Lelammed, *we therefore learn, that wee may teach, is a proverb among the* Rabbins; *And I do therefore lay in and lay up, ſaith the Heathen, that I may draw forth again, and lay out for the good of many; when God hath dealt bountifully with us, others ſhould reap ſome noble good by us; the Family, the Town, the City, the Country, where a man lives, ſhould fare the better for his faring well; our mercies and experiences ſhould bee as a running ſpring at our doors, which is not onely for our own uſe, but alſo for our neighbours, yea and for ſtrangers too.*

Secondly, What is written is permanent, litera ſcripta manet, *and ſpreads it ſelf further by far, for time, place and perſons, than the voice can reach; the pen is an artificial tongue, it ſpeaks as well to abſent, as to preſent friends; it ſpeaks* *to them that are afar off, as well as those that are near; it ſpeaks to many thouſands at once; it ſpeaks not onely to the preſent age, but alſo to ſucceeding ages; the Pen is a kinde of Image of eternity, it will make a man live when hee is dead; though the Prophets do not live for ever, yet their labours may; a mans writings may preach, when hee cannot, when hee may not, and when by reaſon of bodily diſtempers, hee dares not; yea and that which is more, when hee is not.*

Heb. 11. 4
Zech. 1. 5

Thirdly, Few men, if any, have Iron memories; how ſoon is a Sermon preach'd forgotten, when a Sermon written remains? Auguſtin *writing to* Voluſian, *ſaith, That which is written is alwaies at hand to bee read, when the reader is at leaſure; men do not eaſily forget their own names, nor their Fathers houſe, nor the wives of their boſomes, nor the fruit of their loins, nor to eat their daily bread; and yet Ah! how eaſily do they forget that word of grace, that ſhould bee dearer to them than all? moſt mens memories, eſpecially in the great concernments of their*

Auguſt. Epiſt. 1. ad Volus.

ſouls are like a ſieve or bowlter, where the good Corn, and fine Flower goes thorow, but the light chaff and courſe bran remains behinde; or like a ſtrainer, where the ſweet liquor is ſtrained out, but the dreggs are left behinde; or like a grate, that lets the pure water run away, but if there bee any ſtraws, ſticks, mud, or filth, that it holds, as it were with Iron hands; moſt mens memories are very treacherous, eſpecially in good things; few mens memories are a holy Ark, a heavenly Store-houſe, or Magazine for their ſouls; and therefore they ſtand in the more need of a written word. But

Fourthly, Its marvelous ſuitableneſs and uſefulneſs under theſe great turns and changes that have paſt upon us. As every wiſe husbandman obſerves the fitteſt ſeaſons to ſow his ſeed; ſome hee ſows in the Autumn, and Iſa. 28. 25 *fall of the leaf, ſome, in the Spring of the year, ſome in a dry ſeaſon, and ſome in a wet, ſome in a moiſt clay, and ſome in a ſandy dry ground: So every ſpiritual husbandman muſt obſerve the fitteſt*

fitteſt times to ſow his Spiritual ſeed in, hee hath heavenly ſeed by him for all occaſions and ſeaſons, for ſpring and fall, for all grounds, heads and hearts; now whether the ſeed ſown in the following Treatiſe bee not ſuitable to the times and ſeaſons wherein wee are caſt, is left to the judgement of the prudent Reader to determine; if the Author had thought otherwiſe, this babe had been ſtifled in the womb.

Fifthly, The good acceptance that my other weak labours have found; God hath bleſt them, not onely to the conviction, the edification, confirmation, and conſolation of many, but alſo to the converſion of many. God is a free Agent to work by what hand hee pleaſes, and ſometimes hee takes pleaſure to do great things by weak means, that no fleſh may glory in his preſence. God will not deſpiſe the day of ſmall things, and who or what art thou that dareſt deſpiſe that day? the Spirit breathes upon whoſe preaching and writing hee pleaſes, and all proſpers according as that wind blows.

Rom. 15. 21
Phil. 1. 9, 10, 11
1 Cor. 1. 17,—29
John 3

Sixthly, That all afflicted and diſtreſſed Chriſtians may have a proper ſalve for every ſore, a proper remedy againſt every diſeaſe at hand; as every good man, ſo every good book is not fit to bee the afflicted mans companion, but this is, here hee may ſee his face, his head his hand, his heart, his way, his works; here hee may ſee all his diſeaſes diſcovered, and proper remedies propoſed and applied, here hee may finde Arguments to ſilence him, and means to quiet him, when it is at worſt with him; in every ſtorm here hee may finde a tree to ſhelter him, and in every danger here hee may finde a City of Refuge to ſecure him, and in every difficulty here hee may have a light to guide him, and in every peril here hee may finde a buckler to defend him, and in every diſtreſs here hee may finde a cordial to ſtrengthen him, and in every trouble here hee may finde a ſtaff to ſupport him.

Prov. 25. 11 That remedy is no remedy, that is not proper to the diſeaſe.

Seventhly, To ſatisfie ſome boſome-friends, ſome faithful friends; man is made to bee a friend, and apt for *friendly offices; hee that is not friendly, is not worthy to have a friend, and hee that hath a friend, and doth not ſhew himſelf friendly, is not worthy to bee accounted a man; friendſhip is a kinde of life, without which there is no comfort of a mans life. Chriſtian friendſhip ties ſuch a knot, that great* Alexander *cannot cut: Summer friends I value not, but winter friends are worth their weight in gold, and who can deny ſuch any thing, eſpecially in theſe daies, wherein real, faithful, conſtant friends are ſo rare to bee found? The friendſhip of moſt men in theſe daies, is like* Jonahs *Gourd; now very promiſing and flouriſhing, and anon fading and withering; it is like ſome plants in the water, which have broad leaves on the ſurface of the water, but ſcarce any root at all; their friendſhip is like Lemons, cold within, hot without; their expreſſions are high, but their affections are low, they ſpeak much, but do little; as Drumms and Trumpets, and Enſigns in a battel make a great noiſe, and a fine ſhew, but act nothing: ſo theſe counterfeit friends*

1 Sam. 22. 1, 2. 13

Oh my friends! I have never a friend, ſaid *Socrates*; a friend is a very mutable creature, ſaith *Plato* *friends will complement highly, how hanſomely, ſpeak plauſibly, and promiſe luſtily, and yet have neither a hand nor a heart to act any thing cordially or faithfully; from ſuch friends it is a mercy to bee delivered: And therefore King* Antigonus *was wont to pray to God that hee would protect him from his friends, and when one of his Council asked him why hee prayed ſo, hee returned this anſwer, every man will ſhun and defend himſelf againſt his profeſſed enemies, but from our profeſſed or pretended friends, of whom few are faithful, none can ſafe-guard himſelf, but hath need of protection from Heaven; but for all this there are ſome that are real friends, faithful friends, active friends, winter friends, boſome-friends, faſt friends, and for their ſakes (eſpecially thoſe among them) that have been long, very long under the Smarting Rod, and in the fiery Furnace, and that have been often poured from veſſel to veſſel, have I once more appeared in Print to the world.*

Eighthly and laſtly, There hath not

any Authors or Author come to my hand that hath handled this ſubject, as I have done, and therefore I do not know but it may bee the more grateful and acceptable to the world; and if by this aſſay others that are more able ſhall bee provoked to do more worthily upon this ſubject, I ſhall therein rejoyce; I ſhall onely add, that though much of the following matter was preached upon the Lords viſitation of my dear yoak-fellow, my ſelf, and ſome other friends, yet there are many things of ſpecial concernment in the following Tract, that yet I have not upon any accounts communicated to the world. And thus I have given you a true and faithful account of the reaſons that have prevailed with mee to publiſh this Treatiſe to the world, and to dedicate it to your ſelves.

1 Theſ. 2. 7, 8,
2 Cor. 8. 10. ch. 9. 1, 2

Secondly, The ſecond thing promiſed was, the giving of you a little good counſel, that you may ſo read the following diſcourſe, as that it may turn much to your ſouls advantage; for, as many fiſh and catch nothing, ſo many read

Luke 5. 5

good books and get nothing, becauſe they read them over curſorily, ſlightly, ſuperficially, but hee that would read to profit, muſt then,

Firſt, Read, and look up for a bleſſing;
Paul *may plant, and* **Apollo** *may wa-*
ter, but all will be to no purpoſe, except
1 Cor. 3. 6, 7 *the Lord give the encreaſe. God muſt*
do the deed, when all is done, or elſe
all that is done will do you no good; if
you would have this work ſucceſsful and
effectual, you muſt look off from man,
and look up to God, who alone can make
Micah 6. 14. *it a bleſſing to you. As without a bleſ-*
ſing from Heaven thy cloaths cannot
warm thee, nor thy food nouriſh thee,
nor phyſick cure thee, nor friends com-
Hag. 1. 6. *fort thee: So without a bleſſing from*
Heaven, without the precious breath-
ings and influences of the Spirit, what
here is done, will do you no good, it will
not turn to your account in the day of
Chriſt; and therefore caſt an eye heaven-
wards. It is Seneca*'s obſervation,*
that the husbandmen in Egypt *never*
look up to Heaven for Rain, in the time
of drought, but look after the overflow-

ing of the banks of Nilus, *as the onely cauſe of their plenty. Ah! how many are there in theſe daies, who when they go to read a book, never look up, never look after the Rain of Gods bleſſing, but onely look to the River* Nilus, *they onely look to the wit, the learning, the Arts, the parts, the eloquence, &c. of the Author, they never look ſo high as Heaven; and hence it comes to paſs, that though theſe read much, yet they profit little.*

Secondly, Hee that would read to profit, must read and meditate; meditation is the food of your ſouls, it is the very ſtomach and natural heat whereby ſpiritual truths are digeſted. A man ſhall as ſoon live without his heart, as hee ſhall bee able to get good by what hee reads, without meditation. Prayer (ſaith Bernard*) without meditation, is dry and formal, and reading without meditation is uſeleſs and unprofitable. Hee that would bee a wiſe, a prudent, and an able experienced ſtates-man, muſt not haſtily ramble and run over many Cities, Countries, Cuſtomes,*

Animæ viaticum eſt meditatio. Bern.

Lectio ſine meditatione arida eſt, meditatio ſine lectione erronea eſt, oratio ſine meditatione livida eſt. Auguſt.

Laws and Manners of People, without ſerious muſing and pondering upon ſuch things as may make him an expert States-man: So hee that would get good by reading, that would compleat his knowledge, and perfect his experience in ſpiritual things, muſt not ſlightly and haſtily ramble and run over this book, or that, but ponder upon what hee reads; as Mary *pondered the ſaying of the Angel in her heart. Lord (ſaith* Auſtin) *the more I meditate on thee, the ſweeter thou art to mee: So the more you ſhall meditate on the following matter, the ſweeter it will be to you; they uſually thrive beſt, who meditate moſt; meditation is a ſoul-fatning duty, it is a grace-ſtrengthning duty it is a duty-crowning duty.* Gerſon *calls meditation the nurſe of prayer;* Hierom *calls it his Paradiſe* Baſil *calls it the treaſury where all the graces are lock'd up;* Theophylact *calls it the very gate and portal by which wee enter into glory and* Ariſtotle, *though a Heathen placeth felicity in the contemplation of the mind; you may read much, and hear much, yet without medita-*

digeſt them you will never bee excellent, you will never bee eminent Chriſtians.

Thirdly, Read and try what thou readeſt, take nothing upon truſt, but all upon trial: As theſe Noble Bereans *did. You will try, and tell, and weigh gold, though it be handed to you by your* Fathers; *and ſo ſhould you all thoſe heavenly truths that are handed to you by your ſpiritual* Fathers. *I hope upon trial you will finde nothing, but what will hold weight in the ballance of the ſanctuary; and though all bee not gold that gliſters, yet I judge that you will finde nothing here to gliſter, that will not be found upon trial to be true gold.*

1 Joh. 4. 10 Act. 17. 10, 11.

Fourthly, Read and do, read and practiſe what you read, or elſe all your reading will do you no good; hee that hath a good book in his hand, but not a leſſon of it in his heart, or life, is like that Aſs that carries rich burdens, and feeds upon thiſtles. In divine account a man knows no more than hee doth; Profeſſion without practice will but

Auguſtine ſpeaking of the Scripture, ſaith, *verba vivenda, non legenda.*

make

Iſiodorus.

Joh. 7. 16, 17

Pſal. 119. 98, 99, 100

Salvianus de G. D. l. 4.

make a man twice told a childe of darkneſs; to ſpeak well, is to ſound like a Cymbal, but to do well, is to act like an Angel; hee that practiſeth what hee reads, and underſtands, God will help him to underſtand, what he underſtands not; there is no fear of knowing too much, though there is much fear in practiſing too little; the moſt doing man, ſhall bee the moſt knowing man; the mightieſt man in practice, will in the end prove the mightieſt man in Scripture. Theory *is the guide of practice, and practice is the life of* Theory. Salvian *relates, how the Heathen did reproach ſome Chriſtians, who by their lewd lives made the Goſpel of Chriſt to bee a reproach; where (ſaid they) is that good Law which they do beleeve? where are thoſe rules of godlineſs which they do learn? they read the holy Goſpel, and yet are unclean; they hear the Apoſtles writings, and yet live in drunkenneſs; they follow Chriſt, and yet diſobey Chriſt; they profeſs a holy Law, and yet do lead impure lives: Ah! how may many Preachers take up ſad complaints againſt many Readers in theſe daies? they read our works,*

works, and yet in their lives they deny our works, they praiſe our works, and yet in their converſations they reproach our works, they cry up our labours in their diſcourſes, and yet they cry them down in their practices: Yet I hope better things of you, into whoſe hands this Treatiſe ſhall fall. The Samaritan *woman did not fill her pitcher with water, that ſhee might talk of it, but that ſhe might uſe it; and* Rachel *did not deſire the Mandrakes to hold in her hand, but that ſhee might thereby be the more apt to bring forth. The Application is eaſie. But*

Seneca had rather bee ſick, than idle and do nothing

Joh. 4.7. Gen. 30. 15

Fifthly, Read and apply; reading is but the drawing of the bow, application is the hitting of the white; the choiceſt truths will no further profit you, than they are applied by you; you were as good not to read, as not to apply what you read: No man attains to health by reading of Galen, *or by knowing* Hippocrates *his Aphoriſms, but by the practical application of them; all the reading in the world will never make for the health of your ſouls, except you apply*

what

The plaiſter will not heal, if it bee not applied.

what you read; the true reaſon why many read ſo much, and profit ſo little, is, becauſe they do not apply and bring home what they read to their own ſouls. But

Prayer is *porta cœli, clavis paradiſi.*

Sixthly and laſtly, Read and pray; hee that makes not conſcience of praying over what hee reads, will finde little ſweetneſs or profit in his reading; no man makes ſuch earnings of his reading, as hee that praies over what hee reads. Luther *profeſſeth that hee profited more in the knowledge of the Scriptures by prayer in a ſhort ſpace, than by ſtudy in a longer. As* John *by weeping got the ſealed book open: ſo certainly men would gain much more than they do, by reading good mens works, if they would but pray more over what they read. Ah Chriſtians! pray before you read, and pray after you read, that all may bee bleſt and ſanctified to you; when you have done reading, uſually cloſe up thus,*

So let mee live, ſo let mee die,
That I may live eternally.

And when you are in the Mount for your fellows, bear him upon your hearts; who is willing to ſpend and bee ſpent for your ſakes, for your ſouls. O pray for mee, that I may more and more bee under the rich influences, and glorious pourings out of the Spirit; that I may bee an able Miniſter of the New Teſtament, not of the Letter, but of the Spirit; that I may alwaies finde an everlaſting ſpring, and an overflowing fountain within mee, which may alwaies make mee faithful, conſtant, and abundant in the work of the Lord; And that I may live daily under thoſe inward teachings of the Spirit, that may inable mee to ſpeak from the heart, to the heart, from the conſcience, to the conſcience, and from experience, to experience; that I may bee a burning and a ſhining light; that everlaſting arms may bee ſtill under mee; that whilſt I live, I may bee ſerviceable to his Glory and his Peoples good; that no diſcouragements may diſcourage mee in my work, and that when my

2 Cor. 12. 15

2 Cor. 3.6

work is done, I may give up my account with joy, and not with grief. I ſhall follow theſe poor labours with my weak prayers, that they may contribute much to your internal and eternal welfare; And ſo reſt

Your ſouls ſervant in
our deareſt Lord,

THOMAS BROOKS.

THE

THE MUTE CHRISTIAN Under the SMARTING ROD.

PSAL. 39. 9.

I was dumb, I opened not my mouth, becauſe thou didſt it.

NOt to trouble you with a tedious Preface, wherein uſually is a flood of words, and but a drop of matter.

This Pſalm conſiſts of two parts, the firſt Exegetical or narrative, the ſecond Eutical or precative, a Narration and Prayer take up the whole: In the former you have the Prophets Diſeaſe diſcovered, and in the latter the Remedy applied. My Text falls in the latter part, where you have the way of *Davids* cure, or the means by which his ſoul was reduced to a ſtill and quiet temper. I ſhall give a little light into the words, and then come to the point that I intend to ſtand upon.

Some read it thus, I ſhould have been dumb, and not have opened my mouth, according to my firſt reſolution. verſ. 1, 2.

I was dumb, the Hebrew word נֶאֱלַמְתִּי from אָלַם ſignifies to bee mute, tongue-tied, or dumb; the Hebrew word ſignifies alſo to binde, as well as to bee mute and dumb, becauſe they that are dumb, are as it were tongue-tied, they have their lips ſtitcht and bound up: Ah the ſight of Gods hand in the afflictions that was upon him, makes him lay a law of ſilence upon his heart and tongue.

I opened not my mouth, becauſe thou didſt it; hee looks thorow all ſecondary cauſes, to the firſt cauſe, and is ſilent, hee ſees a hand of God in all, and ſo ſits mute and quiet: the ſight of God in an affliction, is of an irreſiſtable efficacy, to ſilence the heart, and to ſtop the mouth of a gracious man. In the words you may obſerve three things.

1 The perſon ſpeaking, and that is *David*; *David* a King, *David* a Saint, *David* a man after Gods own heart, *David* a Chriſtian; and here we are to look upon *David*, not as a King, but as a Chriſtian, as a man whoſe heart was right with God.

2 The action and carriage of *David* under the hand of God, in theſe words, *I was dumb, and opened not my mouth.*

3 The reaſon of this humble and ſweet carriage of his, in thoſe words, *becauſe thou didſt it*; the Propoſition is this;

Doct. *That it is the great duty and concernment of gracious ſouls, to bee mute and ſilent under the greateſt afflictions, the ſaddeſt providences, and* *ſharpeſt trials that they meet with in this world.*

For the opening and clearing up of this great and uſeful truth, I ſhall enquire,

Firſt, What this ſilence is that is here pointed at in the Propoſition.

Secondly, What a gracious, a holy ſilence doth include.

Thirdly, What this holy ſilence doth not exclude.

Fourthly, The Reaſons of the point; and then bring home all by way of application to our own ſouls.

For the firſt, *What is the Silence here meant?* I anſwer, there is a ſevenfold Silence.

Firſt, There is a Stoical Silence: the Stoicks of old thought it altogether below a man that hath reaſon and underſtanding, either to rejoyce in any good, or to mourn for any evil; but this Stoical Silence is ſuch a ſinful unſenſibleneſs, as is very provoking to a holy God, *Iſa.* 26. 10, 11. God will make the moſt inſenſible ſinner ſenſible, either of his hand here, or of his wrath in Hell. It is a Heathenish and a horrid ſin to be without natural affections, *Rom.* 1. 31. And of this ſin *Quintus Fabius Maximus* ſeems to be foulely guilty, who when hee heard that his Mother and Wife whom he dearly loved, were ſlain by the fall of an houſe, and that his younger ſon, a brave hopeful young man, died at the ſame time in *Umbria*, hee never changed his countenance, but went on with the affairs of the Common-wealth, as if no ſuch calamity had befallen him; this carriage of his ſpoke out more ſtupidity than patience.

And ſo *Harpalus* was not at all appalled, when hee ſaw two of his ſons laid ready dreſt in a charger, when *Aſtyages* had bid him to Supper; this was a ſottiſh inſenſibleneſs. Certainly, if the loſs of a childe in the houſe bee no more

Job 36.13
Iſa. 57. 1

Hoſ. 7. 9
Balaams Aſſe reproves this dumbneſs.

to thee, than the loſs of a Chick in the yard, thy heart is baſe and ſordid, and thou mayeſt well expect ſome ſore awakening judgement: This age is full of ſuch Monſters, who think it below the greatneſſe and magnanimity of their ſpirits, to bee moved, affected or afflicted with any afflictions that befalls them. I know none ſo ripe and ready for Hell as theſe.

Ariſtotle ſpeaks of Fiſhes, that though they have ſpears thruſt into their ſides, yet they awake not: God thruſts many a ſharp ſpear thorow many a ſinners heart, and yet hee feels nothing, hee complains of nothing; theſe mens ſouls will bleed to death. *Seneca* reports of *Senecio Cornelius*, who

Epiſt. 10.

minded his body more than his ſoul, and his mony more than Heaven; when hee had all the day long waited on his dying friend, and his friend was dead, hee returns to his houſe, ſups merrily, comforts himſelf quickly, goes to bed chearfully, his ſorrows were ended, and the time of his mourning expired, before his deceaſed friend was interred. Such ſtupidity is a curſe that many a man lies under: But this Stoical Silence, which is but a ſinful ſullenneſs, is not the Silence here meant.

Secondly, There is a Politick Silence: Many are ſilent out of policy, ſhould they not bee ſilent; they ſhould lay themſelves more open, either to the rage and fury of men, or elſe to the plots and deſigns of men; to prevent which they are ſilent, and will lay their hands upon their mouths, that others may not lay their hands upon their eſtates, lives, or liberties. *And Saul alſo went home to Gibeah, and there went with him a band of men, whoſe hearts God had touched. But the Children of Belial ſaid, How ſhall this man ſave us? and they deſpiſed him, and brought him no preſents; but hee held his peace,* or was as though hee had been deaf. This new King, being but newly entred up- 1 Sam. 26. 27

on his Kingly Government, and obſerving his condition to bee but mean and low, his friends but few, and his enemies many and potent, Sons of *Belial*, *i.e.* men without yoak (as the word ſignifies) men that were deſperately wicked, that were mark'd out for hell, that were even incarnate Devils, who would neither ſubmit to reaſon, nor Religion, nor bee governed by the Laws of Nature, nor of Nations, nor yet by the Laws of God; now this young Prince, to prevent ſedition and rebellion, blood and deſtruction, prudently and politickly chuſes rather to lay his hand upon his mouth, than to take a Woolf by the ear, or a Lion by the beard; hee wanted neither wit nor will to bee mute, hee turns a deaf ear to all they ſay, his unſetled condition requiring Silence.

Hear, ſee, and be ſilent, if thou wilt live in peace, is a French Proverb.

Henry the ſixth, Emperour of *Germany*, uſed to ſay (*Qui neſcit tacere, neſcit loqui*) hee that knows not how to bee ſilent, knows not how to ſpeak. *Saul* knew this was a time for Silence, hee knew his work was rather to bee an Auditor, than an Oratour: But this is not the Silence the Propoſition ſpeaks of.

Thirdly, There is a fooliſh Silence: Some fools there bee that can neither do well, nor ſpeak well; and becauſe they cannot word it, neither as they would, nor as they ſhould, they are ſo wiſe as to bee mute, *Prov.* 17. 28. *Even a fool, when hee holdeth his peace, is counted wiſe: and hee that ſhutteth his lips, is eſteemed a man of underſtanding.* As hee cannot bee wiſe that ſpeaks much, ſo hee cannot bee known for a fool that ſaies nothing. There are many wiſe fools in the world; there are many ſilly ſouls, who by holding their tongues, gain the credit and honour of being diſcreet men: Hee that doth not diſcover his want of wiſdome by fooliſh babling, is accounted wiſe, though hee may bee otherwiſe. Silence is ſo rare a virtue, where wiſdome doth regulate it, that it is accounted a virtue where folly doth impoſe it. Silence was ſo highly honoured among the old *Romans*, that they erected Altars to it. That man ſhall paſs for a man of underſtanding, who ſo far underſtands himſelf, as to hold his tongue: For though it be a great miſery to be a fool, yet it is a greater that a man cannot bee a fool, but hee muſt needs ſhew it: But this fooliſh ſilence is not the Silence here meant.

Fourthly, There is a ſullen Silence: Many to gratifie an humour, a luſt, are ſullenly ſilent; theſe are troubled with a dumb Devil, which was the worſt Devil of all the Devils you read of in the Scripture, *Mark* 9. 17,--28.

Lib. 7 cap. 2. *Pliny* in his natural Hiſtory maketh mention of a certain people in the Indies upon the River *Ganges*, called *Aſtomi*, that have no mouth, but do onely feed upon the ſmell of herbs and flowers. Certainly there is a Generation amongſt us, who when they are under the afflicting hand of God, have no mouths to plead with God, no lips to praiſe God, nor no tongues to juſtifie God; theſe are poſſeſſed with a dumb Devil, and this dumb Devil had poſſeſt *Ahab* for a time, 1 *King*. 21. 4. *And Ahab came into his houſe, heavy and diſpleaſed, and laid him down upon his bed, and turned away his face, and would eat no bread. Ahabs* ambitious humor, his covetous humor, being croſt, hee is reſolved to ſtarve himſelf, and to dye of the ſullens. A ſullen Silence is both a ſin and a puniſhment; no Devil frets and vexes, wears and waſtes the ſpirits of a man, like this dumb Devil, like this ſullen Silence.

Some write of a certain Devil whom they call *Hudgin*, who will not (they ſay) hurt any body, except hee bee wronged. I cannot ſpeak ſo favourably of a ſullen Silence,

lence, for that wrongs many at once, God and Chriſt, bodies and ſouls: But this is not the Silence here meant.

Fifthly, There is a forced Silence: Many are ſilent perforce; hee that is under the power of his enemie, though hee ſuffer many hard things, yet hee is ſilent under his ſufferings, becauſe hee knows hee is liable to worſe; hee that hath taken away his liberty, may take away his life; hee that hath taken away his money, may take off his head; hee that hath let him blood in the foot, may let him blood in the throat, if hee will not bee ſtill and quiet; and this works Silence perforce: So when many are under the afflicting hand of God, conſcience tells them, that now they are under the hand of an enemy, and the power of that God whom they have diſhonoured, whoſe Son they have crucified, whoſe Spirit they have grieved, whoſe righteous Laws they have tranſgreſſed, whoſe Ordinances they have deſpiſed, and whoſe People they have abuſed and oppoſed. And that hee that hath taken away one childe, may take away every childe; and hee that hath taken away the wife, might have taken away the husband; and hee that hath taken away ſome part of the eſtate, might have taken away all the eſtate; and that hee who hath inflicted ſome diſtempers upon the body, might have caſt both body and ſoul into hell fire for ever; and hee that hath ſhut him up in his chamber, may ſhut him out of Heaven at pleaſure: The thoughts and ſenſe of theſe things, makes many a ſinner ſilent under the hand of God; but this is but a forced Silence: And ſuch was the Silence of *Philip* the ſecond King of *Spain*, who when his invincible Armado that had been three years a fitting, was loſt, hee gave command, that all over *Spain*, they ſhould give thanks to God and the Saints, that it

Oculos quos peccatum claudit, pœna aperit. Gr. The eye that ſin ſhuts afflictions open.

it was no more grievous. As the cudgel forces the Dogg to be quiet and ſtill; and the Rod forces the childe to bee ſilent and mute: ſo the apprehenſions of what God hath done, and of what God may do, forces many a ſoul to bee ſilent, *Jer.* 3. 10. 1 *King.* 14. 5,—18. But this is not the ſilence here meant; a forced Silence is no Silence in the eye of God.

Pſa. 94. 17
Pſa. 28. 1

Sixthly, There is a deſpairing Silence: A deſpairing ſoul is *Magor-Miſſabib*, a terrour to himſelf, hee hath a hell in his heart, and horrour in his conſcience. Hee looks upwards, and there hee beholds God frowning, and Chriſt bleeding; hee looks inwards, and there hee findes conſcience accuſing and condemning of him; hee looks on the one ſide of him, and there hee hears all his ſins crying out, wee are thine, and wee will follow thee, wee will to the grave with thee, wee will to judgement with thee, and from judgement wee will to hell with thee; hee looks on the other ſide of him, and there hee ſees infernal fiends in fearful ſhapes, amazing and terrifying of him, and waiting to receive his deſpairing ſoul as ſoon as ſhee ſhall take her leave of his wretched body; hee looks above him, and there hee ſees the gates of Heaven ſhut againſt him; hee looks beneath him, and there hee ſees hell gaping for him; and under theſe ſad ſights hee is full of ſecret concluſions againſt his own ſoul; there is mercy for others, ſaith the deſpairing ſoul, but none for mee; grace and favour for others, but none for mee; pardon and peace for others, but none for mee; bleſſedneſs and happineſs for others, but none for mee; there is no help, there is no hope, no, *Jer.* 2. 25. *ch.* 18. 12. (this ſeems to be his caſe who died with this deſperate ſaying in his mouth, *ſpes & fortuna valete*, farewel life and hope together:) Now under theſe diſmal

As that deſpairing Pope ſaid, the croſs could do him no good, becauſe hee had ſo often ſold it.

mal apprehenſions and ſad concluſions about its preſent and future condition, the deſpairing ſoul ſits ſilent, being filled with amazement and aſtoniſhment, *Pſal.* 77. 4. *I am ſo troubled that I cannot ſpeak:* But this is not the Silence here meant. But

Seventhly and laſtly, There is a prudent Silence, a holy, a gracious Silence, a Silence that ſprings from prudent principles, from holy principles, and from gracious cauſes and conſiderations; and this is the Silence here meant: And this I ſhall fully diſcover in my Anſwers to the ſecond Queſtion, which is this,

Queſt. 2 *What doth a prudent, a gracious, a holy Silence include?*

Anſwer. 1. It includes and takes in theſe eight things.

Firſt, It includes a ſight of God, and an acknowledgement of God, as the author of all the afflictions that come upon us: And this you have plain in the Text, *I was dumb, I opened not my mouth, becauſe thou didſt it.* The Pſalmiſt looks through ſecondary cauſes, to the firſt cauſe, and ſo ſits mute before the Lord. There is no ſickneſs ſo little, but God hath a finger in it, though it bee but the aking of the little finger. As the Scribe is more eyed, and properly ſaid to write, than the pen; and hee that maketh and keepeth the Clock, is more properly ſaid to make it go and ſtrike, than the wheels and weights that hang upon it; and as every work-man is more eyed, and properly ſaid to effect his works, rather than the tools which hee uſeth as his inſtruments: ſo the Lord who is the chief Agent and mover in all actions, and who hath the greateſt hand in all our afflictions, is more to bee eyed and owned, than any inferiour or ſubordinate cauſes whatſoever. So *Job*, hee beheld God in all, *Job* 1. 21.

In ſecond cauſes, many times a Chriſtian may ſee much envy, hatred, malice, pride, &c. But in the firſt cauſe he can ſee nothing but grace and mercy, ſweetneſs and goodneſs.

21. *The Lord gave, and the Lord hath taken away*: Had hee not ſeen God in the affliction, hee would have cried out, Oh theſe wretched *Chaldeans*, they have plundred and ſpoiled mee! Theſe wicked *Sabeans*, they have robbed and wronged mee! *Job* diſcerns Gods Commiſſion in the *Chaldeans* and the *Sabeans* hands, and then laies his own hand upon his mouth. So *Aaron* beholding the hand of God in the untimely death of his two ſons, holds his peace, *Levit.* 10. 3. the ſight of God in this ſad ſtroak, is a bridle both to his mind and mouth, hee neither mutters nor murmurs. So *Joſeph* ſaw the hand of God, in his brethrens ſelling of him into *Egypt*, Gen. 45. 8. and that ſilences him.

In ſecond cauſes many times a Chriſtian may ſee much of mens [illegible] malice, pride, &c. But in the firſt cauſe he can ſee nothing but grace and mercy, ſweetneſs and goodneſs.

Men that ſee not God in an affliction, are eaſily caſt into a feveriſh fit, they will quickly bee in a flame, and when their paſſions are up, and their hearts on fire, they will begin to bee ſawcy, and make no bones of telling God to his teeth, that they do well to bee angry, *Jonah* 4. 8, 9. Such as will not acknowledge God to bee the author of all their afflictions, will bee ready enough to fall in with that mad principle of the Manichees, who maintained the Devil to bee the Author of all calamities. As if there could bee any evil (of affliction) in the City, and the Lord have no hand in it, *Amos* 3. 6. Such as can ſee the ordering hand of God in all their afflictions, will with *David* lay their hands upon their mouths, when the Rod of God is upon their backs, 2 *Sam.* 16. 11, 12. If Gods hand bee not ſeen in the affliction, the heart will do nothing but fret and rage under affliction.

Secondly, It includes and takes in ſome holy gracious apprehenſions of the Majeſty, Soveraignty, Dignity, Authority, and preſence of that God, under whoſe afflicting hand we are, *Hab.* 2. 20. *But the Lord is in his holy Temple, let all the* *earth bee ſilent*, or as the Hebrew reads it, *bee ſilent all the earth before his face.* When God would have all the people of the earth to bee huſht, quiet, and ſilent before him, hee would have them to behold him in his Temple, where hee ſits in ſtate, in majeſty, and glory. *Zephan.* 1. 7. *Hold thy peace at the preſence of the Lord God.* Chat not, murmure not, repine not, quarrel not: Whiſt, ſtand mute, bee ſilent, lay thy hand on thy mouth, when his hand is upon thy back, who is (*totus oculus*) all-eye, to ſee, as well as all hand, to puniſh. As the eyes of a well-drawn picture, are faſtened on thee which way ſoever thou turneſt, ſo are the eies of the Lord; and therefore thou haſt cauſe to ſtand mute before him.

Thus *Aaron* had an eye to the
Levit. 10. 3 ſoveraignty of God, and that ſi-
lences him. And *Job* had an eye
Job 37. 23, 24. upon the majeſty of God, and that
1 Sam. 3. 11,--19. ſtills him. And *Elie* had an eye
upon the authority and preſence of
God, and that quiets him. A man

never comes to humble himſelf, nor to bee ſilent under the hand of God, till hee comes to ſee the hand of God to bee a mighty hand, 1 *Pet.* 5. 6. *Humble your ſelves therefore under the mighty hand of God.* When men look upon the hand of God as a weak hand, a feeble hand, a low hand, a mean hand; their hearts riſe againſt his hand, *Who is the Lord,* ſaid *Pharaoh, that I ſhould obey his voice?* Exod. 5. 2. And till *Pharaoh* came to ſee the hand of God, as a mighty hand, and to feel it as a mighty hand, hee would not let *Iſrael* go. When *Tiribazus* a Noble Perſian was arreſted, at firſt hee drew out his ſword and defended himſelf; but when they charged him in the Kings name, and informed him that they came from the King, and were commanded to bring him to the King, he yeelded willingly. So when afflictions arreſt us, we ſhall murmure, and grumble, and ſtruggle and ſtrive even to the death, before wee ſhall yeeld to that God that

Iſa. 26. 11, 12
Rev. 1. 5.

ſtrikes, till wee come to ſee his majeſty and authority; till wee come to ſee him as the King of Kings, and Lord of Lords. It is ſuch a ſight of God as this, that makes the heart to ſtoop under his Almighty hand.

Herod.

The *Thracians* being ignorant of the dignity and majeſty of God, when it thundred and lightned, uſed to expreſs their madneſs and folly in ſhooting their arrows againſt Heaven, threatning-wiſe. As a ſight of his grace chears the ſoul, ſo a ſight of his greatneſs and glory ſilences the ſoul. But

Animus cujuſque eſt quiſque, the mind is the man.

Thirdly, A gracious, a prudent Silence, takes in a holy quietneſſe and calmneſſe of mind and ſpirit under the afflicting hand of God: A gracious Silence ſhuts out all inward heats, murmurings, frettings, quarrellings, wranglings and boilings of heart, *Pſal.* 62. 1. Truly my ſoul keepeth ſilence unto God, or is ſilent or ſtill; that is, my ſoul is quiet and ſubmiſſive to

God, all murmurings and repinings, passions and turbulent affections, being allayed, tamed and ſubdued. This alſo is clear in the Text, and in the former inſtances of *Aaron*, *Ely*, and *Job*, they ſaw that it was a Father that put thoſe bitter cups into their hands, and love, that laid thoſe heavy croſſes upon their ſhoulders, and grace, that put thoſe yoaks about their necks, and this cauſed much quietneſſe and calmneſſe in their ſpirits. *Marius* bit in his pain, when the Chirurgian cut off his legg. Some men, when God cuts off this mercy, and that mercy from them, they bite in their pain, they hide and conceal their grief and trouble; but could you but look into their hearts, you would finde all in an uproar, all out of order, all in a flame; and however they may ſeem to be cold without, yet they are all in a hot burning feaver within: Such a feaveriſh fit *David* was once in, *Pſal.* 39. 3. But certainly a holy Silence allaies all tumults in the

Luke 21. 19.

Luke 21. 19. mind, and makes a man in patience to poſſeſſe his own ſoul, which next to his poſſeſſion of God, is the choiceſt and ſweeteſt poſſeſſion in all the world. The Law of Silence is as well upon that mans heart and mind, as it is upon his tongue, who is truly and divinely ſilent under the ſmarting hand of God. Iſa. 29. 13. Mat. 15. 8, 9. As tongue-ſervice abſtracted from heart-ſervice, is no ſervice in the account of God; ſo tongue-ſilence abſtracted from heart-ſilence, is no ſilence in the eſteem of God. A man is then graciouſly ſilent, when all is quiet within and without.

Terpander a Harper and a Poet, was one, that by the ſweetneſſe of his verſe and muſick, could allay the tumultuous motions of mens minds: As *David* by his Harp did *Saul*. When Gods people are under the Rod, hee makes by his ſpirit and word ſuch ſweet muſick in their ſouls, as allaies all tumultuous motions, paſſions, and perturbations, *Pſal.* 94. 17, 18, 19.

Pſal. 119. 49, 50. ſo that they ſit *Noah*-like, quiet and ſtill, and in peace poſſeſſe their own ſouls.

Fourthly, A prudent, a holy Silence, takes in an humble, juſtifying, clearing and acquitting of God of all blame, rigour, and injuſtice, in all the afflictions hee brings upon us. *Pſal.* 51. 4. *That thou mayeſt bee juſtified when thou ſpeakeſt, and bee clear when thou judgeſt*, that is, when thou correcteſt. Gods judging his people, is Gods correcting or chaſtening of his people. 1 *Cor.* 11. 32. *When wee are judged, wee are chaſtened of the Lord. Davids* great care when he was under the afflicting hand of God, was to clear the Lord of injuſtice: *Ah Lord* (ſaith hee) *There is not the leaſt ſhew, ſpot, ſtain, blemiſh, or mixture of injuſtice, in all the afflictions thou haſt brought upon mee; I deſire to take ſhame to my ſelf, and to ſet to my ſeal that the Lord is righteous, and that there is no injuſtice, no cruelty, nor no extremity in all that the Lord*

Plato calls God, the hom of plenty, and the Ocean of beauty, without the leaſt ſpot of injuſtice.

Lord hath brought upon mee: And ſo in that, *Pſal.* 119. 75. 137. hee ſweetly and readily ſubſcribes unto the righteouſneſs of God in thoſe ſharp and ſmart afflictions that God exerciſed him with. *I know O Lord that thy judgements are right, and that thou in faithfulneſſe haſt afflicted mee. Righteous art thou O Lord, and upright are thy judgements.* Gods judgements are alwaies juſt, hee never afflicts but in faithfulneſſe, his will is the rule of juſtice; and therefore a gracious ſoul dares not cavil nor queſtion his proceedings; the afflicted ſoul knows, that a righteous God can do nothing but that which is righteous; it knows, that God is uncontroulable, and therefore the afflicted man puts his mouth in the duſt, and keeps ſilence before him. 2 *Sam.* 16. 10. Who dare ſay, *Wherefore haſt thou done ſo?*

The Turks, when they are cruelly laſhed, are compelled to return to the judge that commanded it, to kiſs his hand, give him thanks, and pay the officer that whipped them, and ſo clear the Judge and Officer of injuſtice. Silently to kiſſe the Rod, and the hand that whips with it, is the nobleſt way of clearing the Lord of all injuſtice.

The Babyloniſh captivity was the ſoreſt, the heavieſt affliction that ever God inflicted upon any people under Heaven, witneſſe that 1 *Sam.* 12. & *Daniel* 9. 12, &c. yet under thoſe ſmart afflictions, wiſdome is juſtified of her children, *Neh.* 9. 33. *Thou art juſt in all that is brought upon us, for thou haſt done right, but wee have done wickedly*; 1 Sam. 18. *The Lord is righteous, for I have rebelled againſt him.* A holy Silence ſhines in nothing more, than in an humble juſtifying and clearing of God from all that which a corrupt heart is apt enough to charge God with in the day of affliction; God, in that hee is good, can give nothing, nor do nothing but that which is good; others do frequently, ly, hee cannot poſſibly, ſaith *Luther*, in *Pſal.* 120.

Fifthly, A holy Silence, takes in gracious, bleſſed, ſoul-quieting Concluſions, about the iſſue and event of thoſe afflictions that are upon us, *Lam.* 3.27,—34. In this choice Scripture you may obſerve theſe five (ſoul-ſtilling) Concluſions.

Firſt, (And that more generally) That they ſhall work for their good, *verſ.* 27. *It is good for a man that hee bear the yoke in his youth.* A gracious ſoul ſecretly concludes, As ſtars ſhine brighteſt in the night, ſo God will make my ſoul ſhine and gliſter like gold, whilſt I am in this furnace, and when I come out of this furnace of affliction; *Job* 23. 10. *He knoweth the way that I take; and when hee hath tried mee, I ſhall come forth as gold.*

Surely as the taſting of hony did open *Jonathans* eyes, ſo this croſs, this affliction, ſhall open mine eyes; by this ſtroak I ſhall come to have a clearer ſight of my ſins, and of my ſelf, and a fuller ſight of my God, *Job* 33. 27, 28. *Job* 40. 4, 5. *chap.* 42. 1,--7.

Surely this affliction ſhall iſſue in the purging away of my droſſe, *Iſa.* 1. 25.

Surely as plowing of the ground killeth the weeds, and harrowing breaketh hard clots, ſo theſe afflictions ſhall kill my ſins, and ſoften my heart, *Hoſ.* 5. *ult. chap.* 6. 11, 2, 3.

Surely as the plaiſter draws out the core, ſo the afflictions that are upon mee, ſhall draw out the core of pride, the core of ſelf-love, the core of envy, the core of earthlineſſe, the core of formality, the core of hypocriſie, *Pſal.* 119. 67, 71.

Surely by theſe the Lord will crucifie my heart more and more to the world, and the world to my heart, *Gal.* 6. 14. *Pſal.* 131. 1, 2, 3.

Surely by theſe afflictions the Lord will hide pride from my ſoul, *Job* 33. 14,--21.

Surely theſe afflictions are but the Lords pruning-knives, by which hee will bleed my ſins, and prune my heart, and make it more fertil and fruitful; they are but the Lords potion, by which hee will clear mee, and rid mee of thoſe ſpiritual diſeaſes and maladies which are moſt deadly and dangerous to my ſoul.

Affliction is ſuch a potion, as will carry away all ill humours, better than all the *benedicta medicamenta*, as Phyſicians call them, *Zach.* 13. 8, 9.

Surely theſe ſhall encreaſe my ſpiritual experiences, *Rom.* 5. 3, 4.

Surely by theſe I ſhall bee made more partaker of Gods holineſſe, *Heb.* 12. 10. As black ſope makes white cloaths: ſo doth ſharp afflictions make holy hearts.

Surely by theſe God will communicate more of himſelf unto mee, *Hoſ.* 2. 14.

Surely by theſe afflictions the Lord will draw out my heart more and more to ſeek him, *Iſa.* 26. 16.

Tireſias told the Heathen Greeks, that when they were ſick, then they would ſend for their gods to be with them, as *Agamemnon* did at the ſiege of *Troy*, ſend for his ten Counſellors. *Hoſ.* 5. 15. *In their afflictions they will ſeek mee early*, or as the Hebrew hath it, *they will morning mee*; in times of affliction Chriſtians will induſtriouſly, ſpeedily, early ſeek unto the Lord.

Surely by theſe trials and troubles, the Lord will fix my ſoul more than ever upon the great concernments of another world, *Joh.* 14. 1, 2, 3. *Rom.* 8. 17, 18. 2 *Cor.* 4. 16, 17, 18.

Surely by theſe afflictions the Lord will work in mee more tenderneſſe and compaſſion towards thoſe that are afflicted, *Heb.* 10. 34. *chap.* 13. 3. As that *Tyrian* Queen ſaid,

Evils have taught mee to bemoan
All that afflictions make to groan.

The *Romans* puniſhed one that was ſeen looking out at his window with a Crown of Roſes on his head, in a time of publick calamity. Biſhop *Bonner* was full of guts, but empty of bowels; I am afraid this age is full of ſuch *Bonners*.

Some ſay, if a knife or needle be touched with a loadſtone of an Iron-colour, it will cut or enter into a mans body, without any ſenſe of pain at all, ſo will afflictions, when touched with the loadſtone of divine love.

Surely theſe are but Gods love-tokens, *Rev.* 3. 19. *As many as I love, I rebuke and chaſten.* *Seneca* perſwaded his friend *Polybius* to bear his affliction quietly, becauſe hee was the Emperours favourite, telling him, that it was not lawful for him to complain whilſt *Cæſar* was his friend: So ſaith the holy Chriſtian, O my ſoul! bee quiet, bee ſtill, all is in love, all is a fruit of divine favour: I ſee hony upon the top of every twig, I ſee the rod is but a Roſemary-branch; I have ſugar with my gall, and wine with my wormwood; therefore bee ſilent O my ſoul. And this general Concluſion, *that all ſhould bee for good*, had this bleſſed effect upon the Church, *verſ.* 28. *Hee ſitteth alone, and keepeth ſilence, becauſe hee hath born it upon him.*

Afflictions abaſe the lovelineſs of the world without, that might entice us; It abates the luſtineſs of the fleſh within, which might elſe enſnare us; And it abates the ſpirit in his quarrel, againſt the fleſh, and the world; by all which it proves a mighty advantage unto us.

Secondly, They ſhall keep them humble and low, *verſ.* 29. *Hee putteth his mouth in the duſt, if ſo bee there may bee hope.* Some ſay, that theſe words are an alluſion to the manner of thoſe, that having been conquered and ſubdued, lay their necks down at the conquerours feet, to bee trampled upon, and to lick up the duſt that is under the conquerours feet; Others of the learned look upon the words as an alluſion to poor petitioners, who caſt themſelves down at Princes feet, that they may draw forth their pitty and compaſſion towards them. As I have read of *Ariſtippus*, who fell on the ground before *Dionyſius*, and kiſſed his feet, when hee preſented a petition to him, and being asked the reaſon, anſwered (*Aures habet in pedibus*) hee hath his ears in his feet; take it which way you will, it holds forth this to us, *That holy hearts will bee humble under the afflicting hand of God.* When Gods Rod is upon their backs, their mouths ſhall bee in the duſt: A good heart will lye loweſt, when the hand of God is lifted higheſt, *Job* 42. 1,--7. *Act.* 9. 1,--8.

Thirdly, The third ſoul-quieting Concluſion you have in *verſ.* 31. *For the Lord will not caſt off for ever*; the Rod ſhall not alwaies lye upon the back of the righteous. *At even-tide loe there is trouble, but afore morning it is gone*, Iſa. 17. 14. As *Athanaſius* ſaid to his friends, when they came to bewail his miſery and baniſhment; *Nubecula eſt cito tranſibit*, 'tis but a little cloud (ſaid hee) and will quickly bee gone. There are none of Gods afflicted ones that have not their *lucida in-*

tervalla, their intermiſſions, reſpites, breathing-whiles; yea, ſo ſmall a while doth the hand of the Lord reſt upon his people, that *Luther* cannot get diminutives enough to extenuate it; for hee calls it *a very little, little croſs that wee bear*, Iſa. 26. 20. *Come, my people, enter thou into thy chambers, and ſhut thy doors about thee: hide thy ſelf as it were for a little moment (or for a little ſpace, a little while) until the indignation bee overpaſt.* The indignation doth not *tranſire*, but *pertranſire*, paſs, but over-paſſe. The ſharpneſſe, ſhortneſſe, and ſuddenneſs of the Saints afflictions, is ſet forth by the travel of a woman, *John* 16. 21. which is ſharp, ſhort, and ſudden.

A little ſtorm, as one ſaid of *Julians* perſecution, and an eternal calm follows.

Fourthly, The fourth ſoul-ſilencing Concluſion you have in *verſ.* 32. *But though hee cauſe grief, yet will hee have compaſſion according to the multitude of his mercies*; in wrath God remembers mercy, *Hab.* 3. 2. *Weeping may endure for a* *night, but joy cometh in the morning*, Pſal. 30. 5. their mourning ſhall laſt but till morning; God will turn their winters night into a ſummers day, their ſighing into ſinging, their grief into gladneſs, their mourning into muſick, their bitter into ſweet, their wilderneſs into a paradiſe: the life of a Chriſtian is filled up with interchanges of ſickneſs and health, weakneſs and ſtrength, want and wealth, diſgrace and honour, croſſes and comforts, miſeries and mercies, joyes and ſorrows, mirth and mourning; all hony would harm us, all wormwood would undo us; a compoſition of both is the beſt way in the world to keep our ſouls in a healthy conſtitution; it is beſt, and moſt for the health of the ſoul, that the South-wind of mercy, and the North-wind of adverſity, do both blow upon it: And though every wind that blows, ſhall blow good to the Saints, yet certainly their ſins die moſt, and their graces thrive beſt, when they are under the drying, nipping, North-wind of calamity, as well as under the warm cheriſhing South-wind of mercy and proſperity.

Fifthly, The fifth ſoul-quieting Concluſion you have in *verſ.* 33. *For hee doth not afflict willingly* (or as the Hebrew hath it, from his heart) *nor grieve the children of men.* The Church concludes, that Gods heart was not in their afflictions, though his hand was; hee takes no delight to afflict his children, it goes againſt the hair and the heart; it is a grief to him to bee grievous to them; a pain to him to bee puniſhing of them, a death to him to bee ſtriking of them: hee hath no will, no motion, no inclination, no diſpoſition to that work of afflicting of his people; and therefore hee calls it his work, his ſtrange work, *Iſa.* 28. 21. Mercy and puniſhment they flow from God as the hony and the ſting from the Bee; the Bee yeeldeth hony of her own nature, but ſhee doth not ſting, but when ſhee is provoked; hee takes delight in ſhewing of mercy, *Micah* 7. 18. hee takes no pleaſure in giving his people up to adverſity, *Hoſea* 11. 8. Mercy and kindneſs floweth from him freely, naturally; hee is never ſevere, never harſh, hee never ſtings, hee never terrifies us, but when hee is ſadly provoked by us. Gods hand ſometimes may lye very hard upon his people, when his heart, his bowels (at thoſe very times) may bee yerning towards his people, *Jer.* 31. 18, 19, 20. No man can tell how the heart of God ſtands, by his hand, his hand of mercy may bee open to thoſe againſt whom his heart is ſet: As you ſee in the rich (poor) fool, and *Dives* in the Goſpel; and his hand of ſeverity may lye hard upon thoſe on whom hee hath ſet his heart, as you may ſee in *Job* and *Lazarus*. And thus you ſee thoſe gracious bleſſed ſoul-quieting Concluſions about the iſſue and event of afflictions; that a holy,

a

a prudent Silence doth include.

Sixthly, A holy, a prudent Silence includes and takes in a ſtrict charge, a ſolemn command that conſcience laies upon the ſoul to bee quiet and ſtill. *Pſal.* 37. 7. *Reſt in the Lord* (or as the Hebrew hath it, *bee ſilent to the Lord*) *and wait patiently for him.* I charge thee, O my ſoul, not to mutter, not to murmure; I command thee, O my ſoul, to bee dumb and ſilent under the afflicting hand of God. As Chriſt laid a charge, a command upon the boiſterous winds, and the roaring raging Sea; *bee ſtill, and there was a great calm*; ſo conſcience laies a charge upon the ſoul to bee quiet and ſtill, *Pſal.* 27. *ult. wait on the Lord: bee of good courage, and hee ſhall ſtrengthen thy heart: wait I ſay on the Lord.* Peace O my ſoul, bee ſtill, leave your muttering, leave your murmuring, leave your complaining, leave your chafing and vexing, and lay your hand upon your mouth, and

Matth. 8. 25, 26.

The Heathen could ſay, A (*recta conſcientia ne latum quidem unguem diſcedendum*) man may not depart an hairs-breadth all his life long from the dictates of a good conſcience.

bee ſilent. Conſcience allaies and ſtills all the tumults and uproars that bee in the ſoul, by ſuch like reaſonings as the Clerk of *Epheſus* ſtilled that uproar, *Act.* 19. 40. *For wee are in danger to bee called in queſtion for this daies uproar, there being no cauſe whereby wee may give an account of this concourſe.* O my ſoul, bee quiet, bee ſilent, elſe thou wilt one day bee called in queſtion for all thoſe inward mutterings, uproars and paſſions that are in thee, ſeeing no ſufficient cauſe can bee produced why you ſhould murmure, quarrel, or wrangle under the righteous hand of God.

Seventhly, A holy, a prudent Silence, includes a ſurrendring, a reſigning up of our ſelves to God, whilſt wee are under his afflicting hand: the ſilent ſoul gives himſelf up to God; the ſecret language of the ſoul is this, *Lord, here am I, do with mee what thou pleaſeſt, write upon mee as thou pleaſeſt; I give up my ſelf to bee at thy diſpoſe.*

Pſal. 27. 8.
James 4. 7
1 Sam. 3. 18.
2 Sam. 15. 25, 26.
Act. 21. 13. 14, &c.

There was a good woman, who when ſhee was ſick, being asked whether ſhee were willing to live or dye, anſwered, which God pleaſeth; but ſaid one that ſtood by, if God ſhould refer it to you, which would you chuſe? truly ſaid ſhee, if God ſhould refer it to mee, I would even refer it to him again, this was a ſoul worth gold. Well ſaith a gracious ſoul, the ambitious man gives himſelf up to his honours, but I give up my ſelf unto thee; the voluptuous man gives himſelf up to his pleaſures, but I give up my ſelf to thee; the covetous man gives himſelf up to his bagges, but I give up my ſelf to thee; the wanton gives himſelf up to his minion, but I give up my ſelf to thee; the drunkard gives himſelf up to his cups, but I give up my ſelf to thee; the Papiſt gives up himſelf to his Idols, but I give up my ſelf to thee; the Turk gives up himſelf to his *Mahomet*, but I give up my ſelf to thee; the Heretick gives up himſelf

ſelf to his heretical opinions, but I give up my ſelf to thee, Lord, lay what burden thou wilt upon mee, onely let thy everlaſting arms bee under mee. Strike Lord, ſtrike, and ſpare not, for I am lyen down in thy will; I have learned to ſay *Amen*, to thy *Amen*; thou haſt a greater intereſt in mee, than I have in my ſelf, and therefore I give up my ſelf unto thee, and am willing to bee at thy diſpoſe, and am ready to receive what impreſſion thou ſhalt ſtamp upon mee. O bleſſed Lord! haſt thou not again and again ſaid unto mee, as once the King of *Iſrael* ſaid to the King of *Syria*, *I am thine, and all that I have.* I am thine, O ſoul! to ſave thee; my mercy is thine, to pardon thee; my blood is thine, to cleanſe thee; my merits are thine, to juſtifie thee; my righteouſneſs is thine, to cloathe thee; my Spirit is thine, to lead thee; my grace is thine, to enrich thee; and my glory is thine, to reward thee; and therefore ſaith

Luther.

1 King. 20, 14.

a gracious ſoul, I cannot but make reſignation of my ſelf unto thee. *Lord, here I am, do with mee as ſeemeth good in thine own eyes*. I know the beſt way to have my own will, is to reſign up my ſelf to thy will, and to ſay *Amen* to thy *Amen*.

James 5. 7, 8.

I have read of a Gentleman, who meeting with a Shepherd in a miſty morning, asked him what weather it would bee? it will bee ſaith the Shepherd what weather pleaſeth thee, and being courteouſly requeſted to expreſs his meaning, Sir (ſaith hee) it ſhall bee what weather pleaſeth God, and what weather pleaſeth God, pleaſeth mee. When a Chriſtians will is moulded into the will of God, hee is ſure to have his will. But

Eighthly and laſtly, A holy, a prudent Silence, takes in a patient waiting upon the Lord under our afflictions, till deliverance comes. *Pſal.* 40. 1, 2, 3. *Pſal.* 62. 5. *My ſoul wait thou onely upon God, for my* *expectation is from him,* Lam. 3. 26. *It is good that a man ſhould both hope, and quietly* (or as the Hebrew hath it, *ſilently*) *wait for the ſalvation of the Lord.*

James 5. 7, 8.

The Husbandman patiently waiteth for the precious fruits of the earth, the Mariner patiently waiteth for wind and tide, and ſo doth the watch-man for the dawning of the day; and ſo doth the ſilent ſoul in the night of adverſity, patiently wait for the dawning of the day of mercy; the mercies of God are not ſtiled the ſwift, but the ſure mercies of *David*; and therefore a gracious ſoul waits patiently for them. And thus you ſee what a gracious, a prudent Silence doth include.

The ſecond thing is to diſcover what a holy, a prudent Silence under affliction doth not exclude: Now there are eight things that a holy patience doth not exclude.

Firſt, A holy, a prudent Silence under affliction, doth not exclude and ſhut out a ſenſe and feeling of our afflictions, *Pſal.* 39. though he was dumb, and laid his hand upon his mouth, *verſ.* 9. yet hee was very ſenſible of his affliction, *verſ.* 10, 11. *Remove thy ſtroak away from mee: I am conſumed by the blow of thine hand.* When thou with rebukes doſt correct man for iniquity, thou makeſt his beauty to conſume away like a moth: Surely every man is vanity. Hee is ſenſible of his pain, as well as of his ſin; and having prayed off his ſin in the former verſes, hee labours here to pray off his pain; diſeaſes, aches, ſickneſſes, pains, they are all the daughters of ſin, and hee that is not ſenſible of them, as the births and products of ſin, doth but add to his ſin, and provoke the Lord to add to his ſufferings, *Iſa.* 26. 9, 10, 11. No man ſhall ever bee charged by God for feeling his burden, if hee neither fret nor faint under it; grace doth not deſtroy nature, but rather perfect it, grace is of a noble off-ſpring, it neither turneth men into ſtocks, nor to

Stoicks; the more grace, the more ſenſible of the tokens, frowns, blows, and laſhes of a diſpleaſed Father. Though *Calvin* under his greateſt pains, was never heard to mutter, nor murmure, yet hee was heard often to ſay, *How long Lord, how long?* A religious Commander being ſhot in battel, when the wound was ſearch'd, and the bullet cut out, ſome ſtanding by pittying his pains, hee replied, though I groan, yet I bleſs God I do not grumble: God allowes his people to groan, though not to grumble. It is a God-provoking ſin to bee ſtupid and ſenſeleſs under the afflicting hand of God, God will heat that mans furnace of affliction ſevenfold hotter, who is in the furnace, but feels it not, *Iſa. 42, 24, 25. Who gave Jacob for a ſpoil, and Iſrael to the Robbers? did not the Lord, he, againſt whom we have ſinned? for they would not walk in his waies, neither were they obedient unto his Law. Therefore hee hath poured upon him the fury of his anger, and the ſtrength*

No judgement to a ſtupid ſpirit, a hardned heart, and a brazen brow.

ſtrength of battel: and he hath ſet him on fire round about, yet hee knew not; and it burned him, yet hee laid it not to heart. Stupidity laies a man open to the greateſt fury and ſeverity.

The Phyſician, when hee findeth that the potion which hee hath given his patient will not work, hee ſeconds it with one more violent, and if that will not work, hee gives another yet more violent. If a gentle plaiſter will not ſerve, then the Chirurgion applies that which is more corroding, and if that will not do, then hee makes uſe of his cauterizing knife: So when the Lord afflicts, and men feel it not, when hee ſtrikes, and they grieve not, when hee wounds them, and they awake not, then the furnace is made hotter than ever; then his fury burns, then hee laies on Irons upon Irons, bolt upon bolt, and chain upon chain, until hee hath made their lives a hell. Afflictions are the Saints dyet-drink, and where do you read in all the Scripture,

ture, that ever any of the Saints drunk of this dyet-drink, and were not ſenſible of it?

Secondly, A holy, a prudent Silence, doth not ſhut out prayer for deliverance out of our afflictions; though the Pſalmiſt layes his hand upon his mouth, in the Text, yet hee prayes for deliverance, *verſ.* 10. *Remove thy ſtroak away from mee,* and *verſ.* 11, 12. *Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: For I am a ſtranger with thee, and a ſojourner, as all my Fathers were. O ſpare mee, that I may recover ſtrength, before I go hence, and bee no more.* James 5. 13. *Is any among you afflicted? let him pray.* Pſal. 50. 15. *Call upon mee in the day of trouble; I will deliver thee, and thou ſhalt glorifie mee.* Times of affliction by Gods own injunction, are ſpecial times of ſupplication. *Davids* heart was more often out of tune, than his harp, but then hee prayes, and preſently cries, *Return to thy reſt O my*

It is an old ſaying, (*Qui neſcit orare, diſcat navigare*) Hee that would learn to pray, let him go to Sea.

my ſoul. Jonah praies in the Whales belly, and *Daniel* praies when among the Lions, and *Job* praies when on the dunghill, and *Jeremiah* praies when in the dungeon, &c. Yea the Heathen Mariners, as ſtout as they were, when in a ſtorm, they cry every man to his God. *Jonah* 1. 5, 6. to call upon God eſpecially in times of diſtreſs and trouble, is a leſſon that the very light and law of nature teaches. The *Perſian* Meſſenger (though an Heathen) as *Æſchiles* obſerveth, ſaith thus, When the *Grecian* forces hotly purſued our hoſt, and wee muſt needs venture over the great water *Strymon*, frozen then, but beginning to thaw, when a hundred to one wee had all died for it; With mine eies I ſaw, ſaith hee, many of thoſe Gallants, whom I had heard before, ſo boldly maintain, There was no God, every one upon his knees, and devoutly praying that the Ice might hold till they got over. And ſhall blinde nature do more than grace? If the time of affliction bee not a time of ſupplication, I know not what is.

As there are two kinds of Antidotes againſt poiſon, *viz.* hot and cold; ſo there are two kinds of Antidotes againſt all the troubles and afflictions of this life, *viz.* prayer and patience, the one hot, the other cold, the one quenching, the other quickning. *Chryſoſtome* underſtood this well enough, when hee cryed out, O! (ſaith hee) it is more bitter than death to be ſpoiled of prayer, and thereupon obſerves, that *Daniel* choſe rather to run the hazard of his life, than to loſe his prayer: Well, this is the ſecond thing; a holy Silence doth not exclude prayer. But

Read the 9th. of Ezra, the 9th. of Nehemiah, and the 9th. of Daniel, and Pſalm 51. with that 7th. chapter of Job.

Thirdly, A holy, a prudent Silence, doth not exclude mens being kindly affected and afflicted with their ſins, as the meritorious cauſe of all their ſorrows and ſufferings, *Lam. 3: 39, 40. Wherefo[illegible] doth a living man complain, a man for the puniſhment of his ſin? Let us ſearch* *and try our waies, and turn again to the Lord.* Job 40. 4, 5. *Behold, I am vile, what ſhall I anſwer thee? I will lay my hand upon my mouth. Once have I ſpoken, but I will not anſwer: yea twice, but I will proceed no further.* Micah 7. 9. *I will bear the indignation of the Lord, becauſe I have ſinned.* In all our ſorrows wee ſhould read our ſins, and when Gods hand is upon our backs, our hands ſhould bee upon our ſins.

It was a good ſaying of one, I hide not my ſins, but I ſhew them, I wipe them not away; but I ſprinkle them, I do not excuſe them, but accuſe them: The beginning of my ſalvation is the knowledge of my tranſgreſſion. When ſome told Prince *Henry* (that *deliciæ generis humani*) that darling of mankind, that the ſins of the people brought that affliction on him; O no, ſaid hee, I have ſins enough of mine own to cauſe that; I have ſinned, ſaith *David*, but what have theſe poor ſheep done? When a Chriſtian is under

Vivaldus.

the afflicting hand of God; hee may well ſay, I may thank this proud heart of mine, this worldly heart, this froward heart, this formal heart, this dull heart, this backſliding heart, this ſelf-ſeeking heart of mine, for that this cup is ſo bitter, this pain ſo grievous, this loſs ſo great, this diſeaſe ſo deſperate, this wound ſo incurable; it is mine own ſelf, mine own ſin, that hath cauſed theſe floods of ſorrows to break in upon mee. But

Fourthly, A holy, a prudent Silence, doth not exclude the teaching and inſtructing of others when wee are afflicted, the words of the afflicted ſtick cloſe, they many times work ſtrongly, powerfully, ſtrangely, ſavingly upon the ſouls and conſciences of others. Many of *Pauls* Epiſtles were written to the Churches when hee was in bonds, *viz. Galatians*, *Epheſians*, *Philippians*, *Coloſſians*, *Philemon*; hee begot *Oneſimus* in his bonds, *Phil.* 10. And many of the brethren in the Lord waxed bold and confident by his bonds, and were confirmed, and made partakers of grace by his Miniſtery, when hee was in bonds, *Phil.* 1. 7. 13, 14. As the words of dying perſons do many times ſtick and work glorioulſy; ſo many times doth the words of afflicted perſons, work very noblely and efficaciouſly. I have read of one *Adrianus*, who ſeeing the Martyrs ſuffer ſuch grievous things in the cauſe of Chriſt, hee asked what that was which inabled them to ſuffer ſuch things? and one of them named that, 1 *Cor.* 2. 9. *Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him:* This word was like Apples of Gold, in Pictures of Silver, for it made him not onely a Convert, but a Martyr too. And this was the means of *Justin Martyrs* converſion, as himſelf confeſſeth. Doubtleſs many have been made happy by the words of the

Prov. 25. 11

afflicted; the tongue of the afflicted hath been to many as choice ſilver, the words of the afflicted many times are both pleaſing and profitable; they tickle the ear, and they win upon the heart; they ſlide inſenſibly into the hearers ſouls, & work efficaciouſly upon the hearers hearts. *Eccleſ.* 10.12. *The words of a wiſe mans mouth are gracious* (or *Grace*, as the Hebrew hath it;) and ſo *Hierome* reads it, *Verba oris ſapientis gratia*, the words of the mouth of a wiſe man are grace: They miniſter grace to others, and they win grace and favour from others; gracious lips make gracious hearts; gracious words are a grace, an ornament to the ſpeaker, and they are a comfort, a delight, and an advantage to the hearer.

Now the words of a wiſe mans mouth, are never more gracious, than when hee is moſt afflicted and diſtreſſed. Now you ſhall finde moſt worth and weight in his words: Now his lips like the

Spouſes, are like a threed of Scarlet, they are red, with talking much of a crucified Chriſt; and they are thin, like a thred not ſwell'd with vain and unprofitable diſcourſes. Now his mouth ſpeaketh wiſdome, and his tongue talketh judgement, for the Law of the Lord is in his heart, *Pſal.* 37. 30. now his lips drop hony-combs, *Cant.* 4. 10. now his tongue is as a tree of life, whoſe leaves are medicinable, *Prov.* 12. 18. As the ſilver Trumpets ſounded moſt joy to the Jews in the day of their gladneſſe; ſo the mouth of a wiſe man, like a ſilver Trumpet, ſounds moſt joy and advantage to others in the daies of his ſadneſſe.

Numb. 10. 10

The Heathen man could ſay, (*Quando ſapiens loquitur, aulea animi aperit*) when a wiſe man ſpeaketh, hee openeth the rich treaſures and wardrobe of his mind; ſo may I ſay, when an afflicted Saint ſpeaks, Oh the pearls, the treaſures that hee ſcatters! But

Fifthly, A holy, a prudent Si-

Pſal. 6. 6.
Pſa. 39. 12.
Jer. 9. 1, 2
Lam. 1. 2.
chap. 2. 11. 18.

lence, doth not exclude moderate mourning or weeping under the afflicting hand of God, *Iſa.* 38. 3. *And Hezekiah wept ſore*, or, as the Hebrew hath it, *wept with great weepings*. But was not the Lord diſpleaſed with him for his great weeping? no, *verſ.* 5. *I have heard thy prayer, I have ſeen thy tears: behold, I will add unto thy daies fifteen years.*

Pſal. 56. 8

God had as well a bottle for his tears, as a bagg for his ſins. There is no water ſo ſweet, as the Saints tears, when they do not overflow the banks of moderation; tears are not mutes, they have a voice, and their oratory is of great prevalency with the Almighty God. And therefore the weeping Prophet calleth out for tears, *Lam.* 2. 18. *Their heart crieth unto the Lord, O wall of the daughter of Zion, let tears run down like a river day and night, give thy ſelf no reſt, let not the apple of thine eye ceaſe*, or as the Hebrew hath it, *let not the daughters of thine eye bee ſilent* (that which wee call the ball or apple of the eye, the

And the Greeks call the apple of the eye, the damſel of the eye, the girle of the eye, and the Latines call it the babe of the eye.

the Hebrews call the daughter of the eye, becauſe it is as dear and tender to a man, as an onely daughter; and becauſe therein appears the likeneſſe of a little daughter.) Upon which words, ſaith *Bellarmine*, *Clames aſſidue ad Deum; non lingua, ſed oculis; non verbis, ſed lachrymis; iſta enim eſt oratio, quæ placare ſolet*: Cry aloud, not with thy tongue, but with thine eyes; not with thy words, but with thy tears; for that is the prayer that maketh the moſt forcible entry into the ears of the great God of Heaven. When God ſtrikes, hee looks that wee ſhould tremble; when his hand is lifted high, hee looks that our hearts ſhould ſtoop low; when hee hath the rod in his hand, hee looks that wee ſhould have tears in our eyes; as you may ſee by comparing of theſe Scriptures together, *Pſal.* 55. 2. *Pſal.* 38. 6. *Job* 30. 26,—32. Good men weep eaſily, ſaith the Greek Poet; and the better any are, the more enclining to weeping, eſpecially under affliction. As you may ſee in *David* (whoſe tears inſtead of Gemms, were the common ornaments of his bed) *Jonathan*, *Job*, *Ezra*, *Daniel*, &c. How (ſaith one) ſhall God wipe away my tears in Heaven, if I ſhed none on earth? and how ſhall I reap in joy, if I ſow not in tears? I was born with tears, and I ſhall die with tears; and why then ſhould I live without them in this valley of tears?

There is as well a time to weep, as there is a time to laugh; and a time to mourn, as well as a time to dance, *Eccleſ.* 3. 4. The mourning garment among the Jews was the black garment, and the black garment was the mourning garment, *Pſal.* 43. 2. *Why go yee in mourning*, the Hebrew word *kadar* ſignifies black, why go yee in black; ſometimes Chriſtians muſt put off their gay ornaments, and put on their black, their mourning garments, *Exod.* 33. 3, 4, 5, 6. But

Sixthly, A gracious, a prudent

Silence, doth not exclude ſighing, groaning, or roarings under affliction. A man may ſigh, and groan, and roar under the hand of God, and yet bee ſilent; it is not ſighing, but muttering; it is not groaning, but grumbling; it is not roaring, but murmuring, that is oppoſite to a holy Silence, *Exod.* 2. 23. *And the children of Iſrael ſighed by reaſon of the bondage.* Job 3. 24. *For my ſighing commeth before I eat* (or as the Hebrew hath it, *before my meat*) his ſighings, like bad weather, came unſent for, and unſought for, *Pſal.* 38. 9. *Lord, all my deſire is before thee; and my groaning is not hid from thee,* Pſal. 102. 5. *By reaſon of the voice of my groaning, my bones cleave to my skin.* Job 3. 24. *And my roarings are poured out like the waters.* Pſal. 38. 8. *I am feeble and ſore broken: I have roared, by reaſon of the diſquietneſſe of my heart.* Pſal. 22. 1. *My God, my God, why haſt thou forſaken mee? why art thou ſo far from helping mee, and from the words of my roaring?* Pſal. 32. 3.

You may ſee much of this by comparing the following Scriptures, Lam. 1. 4. 11, 21, 22. Pſal. 31. 10 Jer. 45. 3 Exod. 2. 24 Job 23. 2 Pſal. 6. 6

When I kept ſilence, my bones waxed old, through my roarings all the day long. Hee roars, but doth not rage, hee roars, but doth not repine; when a man is in extremity, nature prompts him to roar, and the law of grace is not againſt it; and though ſighing, groaning, roaring, cannot deliver a man out of his miſery, yet they do give ſome eaſe to a man under his miſery. When *Solon* wept for his ſons death, one ſaid to him, weeping will not help, hee anſwered, Alaſs! therefore do I weep, becauſe weeping will not help: So a Chriſtian many times ſighs, becauſe ſighing will not help; and hee groans, becauſe groaning will not help; and hee roars, becauſe roaring will not help. Sometimes the ſorrows of the Saints are ſo great, that all tears are dried up, and they can get no eaſe by weeping; and therefore for a little eaſe they fall a ſighing and groaning, and this may bee done, and yet the heart may bee quiet and ſilent before the Lord. *Peter* wept and ſnob'd, and yet was ſilent. Sometimes the ſighs & groans of a Saint, do in ſome ſort tell that which his tongue can in no ſort utter. But

Seventhly, A holy, a prudent Silence, doth not exclude nor ſhut out the uſe of any juſt or lawful means, whereby perſons may bee delivered out of their afflictions. God would not have his people ſo in love with their afflictions, as not to uſe ſuch righteous means as may deliver them out of their afflictions. *Mat.* 10. 23. *But when they perſecute you in this City, flee yee into another.* Act. 12. When *Peter* was in priſon, the Saints thronged together to pray (as the original hath it) *verſ.* 12. and they were ſo inſtant and earneſt with God in prayer, they did ſo beſeech and beſiedge the Lord, they did ſo beg and bounce at Heavens gate, *verſ.* 5. that God could have no reſt, till by many miracles of power and mercy, hee had returned *Peter* as a boſome-

2 King. 5. 10,--14
Mat. 4. 6, 7. & ch. 22. 4, 5, 8
Luk. 14. 16,--24
Act. 27. 24, 25, 31

ſome-favour to them, *Act.* 9. 23, 24, 25. *And after that many days were fulfilled, the Jews took counſel to kill him: But their laying await was known of Saul: and they watched the gates day and night to kill him. Then the Diſciples took him by night, and let him down by the wall in a basket.* The blood of the Saints is precious in Gods eye, and it ſhould not bee vile in their own eyes. When providence opens a door of eſcape, there is no reaſon why the Saints ſhould ſet themſelves as marks and butts for their enemies to ſhoot at, 2 *Theſ.* 3. 1, 2. The Apoſtles deſire the Brethren *to pray for them, that they may bee delivered from unreaſonable* (ἀτοποι abſurd) and *wicked* (πονηροι villainous) *men; for all men have not faith.* It is a mercy worth a ſeeking, to bee delivered out of the hands of abſurd, villainous, and troubleſome men.

Afflictions are evil in themſelves, and wee may deſire and endeavour to bee delivered from them, *James* 5. 14, 15. *Iſa.* 38. 3, 5, 8, 19, 20, 20, 21. both inward and outward means are to bee uſed for our own preſervation. Had not *Noah* built an Ark, hee had been ſwept away with the flood, though hee had been with *Nimrod* and his crew on the Tower of *Babel*, which was raiſed to the height of one thouſand five hundred forty ſix paces, as *Heylin* reports. Though we may not truſt in means, yet wee may and ought to uſe the means; in the uſe of them, eye that God that can onely bleſs them, and you do your work. As a Pilot that guides the Ship hath his hand upon the Rudder, and his eye on the Star, that directs him at the ſame time, ſo when your hand is upon the means, let your eye bee upon your God, and deliverance will come. Wee may tempt God as well by neglecting of means, as by truſting in means; it is beſt to uſe them, and in the uſe of them, to live above them. *Auguſtine* tells of a man, that being fallen into a pit, one paſſing by, falls a queſtioning of

Heylin. Coſm. l. 3

him, what hee made there, and how hee came in? O! ſaith the poor man, ask mee not how I came in, but help mee, and tell mee how I may come out: The Application is eaſie. But

Eighthly and laſtly, A holy, a prudent Silence, doth not exclude a juſt and ſober complaining againſt the Authors, contrivers, abettors or inſtruments of our afflictions. 2 *Tim.* 4. 14. *Alexander the Copper-Smith did mee much evil, the Lord reward him according to his works.* This *Alexander* is conceived by ſome to bee that *Alexander* that is mentioned, *Act.* 19. 32. who ſtood ſo cloſe to *Paul* at *Epheſus*, that hee ran the hazard of loſing his life by appearing on his ſide; yet if glorious profeſſors come to bee furious perſecutors, Chriſtians may complain. 2 *Cor.* 11. 24. *Of the Jews five times received I forty ſtripes ſave one.* They inflict, ſaith *Maimonides*, no more than forty ſtripes, though hee bee as ſtrong as *Samp-*

ſon, but if hee bee weak, they abate of that number: They ſcourged *Paul* with the greateſt ſeverity, in making him ſuffer ſo oft the utmoſt extremity of the Jewiſh Law, when as they that were weak had their puniſhment mitigated. *Verſ.* 25. *Thrice was I beaten with Rods,* that is, by the *Romans,* whoſe cuſtome it was to beat the guilty with Rods.

If *Pharaoh* make *Iſrael* groan, *Iſrael* may make his complaint againſt *Pharaoh* to the keeper of *Iſrael, Exod.* 2. If the proud and blaſphemous King of *Aſſyria* ſhall come with his mighty Army to deſtroy the people of the Lord, *Hezekiah* may ſpread his letter of blaſphemy before the Lord. Iſa. 37. 14,--21.

It was the ſaying of *Socrates,* that every man in this life had need of a faithful friend, and a bitter enemy, the one to adviſe him, and the other to make him look about him; and this *Hezekiah* found by experience.

Though *Joſephs* bow abode in

ſtrength, and the arms of his hands were made ſtrong; by the hands of the mighty God of *Jacob*; yet *Joſeph* may ſay, that the Archers (or the Arrow-maſters, as the Hebrew hath it) have ſorely grieved him, and ſhot at him, and hated him, *Gen.* 49. 23, 24. And ſo *David* ſadly complained of *Doeg*, Pſal. 109. 1, --21. yea Chriſt himſelf (who was the moſt perfect pattern for dumbneſs and ſilence under ſoreſt trials) complains againſt *Judas*, *Pilate*, and the reſt of his perſecutors, *Pſal.* 69. 20,--30, &c. yea though God will make his peoples enemies to bee the workmen that ſhall fit them and ſquare them for his building, to bee Gold-Smiths, to add Pearls to their Crown, to bee Rods to beat off their duſt, ſkullions to ſcoure off their ruſt, fire to purge away their droſs, and water to cleanſe away their filthineſs, fleſhlineſs, and earthlineſs, yet may they point at them, and pour out their complaints to God againſt them, *Pſal.* 142. 2,--*ult.* This truth

I might make good by above a hundred Texts of Scripture; but it is time to come to the Reaſons of the point.

Why muſt Chriſtians bee mute and ſilent under the greateſt afflictions, the ſaddeſt providences, and ſharpeſt trials that they meet with in this world? I anſwer,

Reaſ. 1. That they may the better hear and underſtand the voice of the Rod. As the word hath a voice, the ſpirit a voice, and conſcience a voice, ſo the Rod hath a voice. Afflictions are the rod of Gods anger, the rod of his diſpleaſure, and his rod of revenge; hee gives a commiſſion to this rod to awaken his people, to reform his people, or elſe to revenge the quarrel of his Covenant upon them, if they will not hear the rod, and kiſs the rod, and ſit mute and ſilent under the rod. *Micah* 6. 9. *The Lords voice crieth unto the City, and the man of wiſdome ſhall ſee thy name:*

Schola crucis eſt Schola lucis.

name: hear yee the Rod, and who hath appointed it. Gods Rods are not mutes, they are all vocal, they are ſpeaking, as well as ſmiting; every twig hath a voice: Ah ſoul! ſaith one twig, thou ſayeſt it ſmarts; well, tell mee, is it good provoking of a jealous God? Ah ſoul! ſaith another twig, thou ſayeſt it is bitter, it reacheth to thy heart; but hath not thine own doings procured theſe things? Ah ſoul! ſaith another twig, where is the profit, the pleaſure, the ſweet that you have found in wandring from God? Ah ſoul! ſaith another twig, was it not beſt with you when you were high in your communion with God, and when you were humble and cloſe in your walking with God? Ah Chriſtian, ſaith another twig, wilt thou ſearch thy heart, and try thy waies, and turn to the Lord thy God? Ah ſoul! ſaith another twig, wilt thou dye to ſin more than ever; and to the world more than

Jer. 4. 18.

Rom. 6. 20, 21.

Hoſ. 2. 7

Micah 6.8

Lam. 3.40

Rom. 14. 6, 7, 8

Gal. 6. 14.

than ever, and to relations more than ever, and to thy ſelf more than ever? Ah ſoul! ſaith another twig, wilt thou live more to Chriſt than ever, and cleave cloſer to Chriſt than ever, and prize Chriſt more than ever; and venture further for Chriſt than ever? Ah ſoul! ſaith another twig, wilt thou love Chriſt with a more enflamed love, and hope in Chriſt with a more raiſed hope, and depend upon Chriſt with a greater confidence, and wait upon Chriſt with more invincible patience? &c. Now if the ſoul bee not mute and ſilent under the rod, how is it poſſible that it ſhould ever hear the voice of the rod, or that it ſhould ever hearken to the voice of every twig of the rod? the rod hath a voice that is in the hands of earthly Fathers, but children hear it not, they underſtand it not, till they are huſh'd, and quiet, and brought to kiſs it, and ſit ſilently under it; no more ſhall wee hear or underſtand the voice of the rod that is in our heavenly Fathers hands, till wee come to kiſs it, and ſit ſilently under it. But

Reaſ. 2. Gracious ſouls ſhould bee mute and ſilent under their greateſt afflictions, and ſharpeſt trials, that they may difference and diſtinguiſh themſelves from the men of the world, who uſually fret and fling, mutter and murmure, curſe and ſwagger when they are under the afflicting hand of God. *Iſa.* 8. 21, 22. *And they ſhall paſs through it, hardly beſtead and hungry: and it ſhall come to paſs, that when they ſhall bee hungry, they ſhall fret themſelves, and curſe their King, and their God, and look upward. And they ſhall look unto the earth; and behold, trouble and darkneſs, dimneſs of anguiſh; and they ſhall bee driven to darkneſs.* Ah how fretful and froward, how diſturbed and diſtracted, how mad and forelorn are theſe poor wretches under the rebukes of God! they look upward and downward, this way and that way, on this ſide and on that, and finding no help, no ſuccour, no ſupport, no deliverance, like Bedlams, yea like incarnate Devils, they fall upon curſing of God and their King. Iſa. 59. 11. *Wee roar all like Bears, and mourn ſore like Doves: wee look for judgement, but there is none; for ſalvation, but it is far off from us.* They expreſs their inward vexation and indignation by roaring like Bears; when Bears are robbed of their whelps, or taken in a pit, O how dreadfully will they roar, rage, tear and tumble! So when wicked perſons are fallen into the pit of affliction, O how will they roar, rage, tear, and cry out, not of their ſins, but of their puniſhments: As *Cain, my puniſhment is greater than I am able to bear.* Iſa. 51. 20. *Thy Sons have fainted, they lye at the head of all the ſtreets, as a wilde Bull in a net; they are full of the fury of the Lord, the rebuke of thy God.* When the huntsman hath taken the wilde Bull in his

The Bear, as *Ariſtotle* obſerveth, licketh her whelps into form, and loveth them beyond meaſure, and is moſt fierce roaring and raging when ſhe is robbed of them.

his toil, and ſo intangled him, that hee is not able to winde himſelf out: Oh how fierce and furious will hee bee! how will hee ſpend himſelf in ſtrugling and ſtriving to get out! Such wilde Bulls are wicked men, when they are taken in the net of affliction.

It is ſaid of *Marcellus* the *Roman* General, that hee could not bee quiet (*nec victor, nec victus*) neither conquered, nor conquerour; it is ſo with wicked men, they cannot bee quiet, neither full, nor faſting, neither ſick, nor well, neither in wealth, nor want, neither in bonds, nor at liberty, neither in proſperity, nor in adverſity, *Jer.* 51.37, 38. *And Babylon ſhall become heaps, a dwelling place for Dragons, an aſtoniſhment, and an hiſſing, without an inhabitant. They ſhall roar together like Lions, they ſhall yell as Lions whelps.* When the Lion roars, all the beaſts of the field tremble: When the Lion roars, many creatures that could out-run him, are ſo amazed and aſtonied at the ter-

Amos 3.8.

Ambroſe.

terrour of his roar, that they are not able to ſtir from the place: ſuch roaring Lions are wicked men, when they are under the ſmarting rod, *Rev.* 16. 8,—12. *They gnaw their tongues for pain, and they blaſpheme the God of Heaven, becauſe of thoſe ſores, pains, and plagues that are poured upon them, and they repented not of their deeds, to give him glory.* And therefore gracious ſouls have cauſe to bee ſilent under their soreſt trials, that they may difference and diſtinguiſh themſelves from wicked men, who are like the troubled Sea, when it cannot reſt, whoſe waters caſt up mire and dirt. Iſa. 57. 20 The verb רשע ſignifies to make a ſtir, to be exceeding buſie, unquiet or troubleſome. Ah what a ſtir do wicked men make, when they are under the afflicting hand of God! As the Sea is reſtleſs and unquiet when there is no ſtorm, it cannot ſtand ſtill, but hath his flux and reflux; ſo it is much leſs reſtleſs, when by tempeſt upon tempeſt it is made to roar and rage, to foam and caſt up mire and dirt; the raging Sea is a fit emblem of a wicked man that is under Gods afflicting hand.

Reaſ. 3. A third reaſon why gracious ſouls ſhould bee ſilent and mute under their ſharpeſt trials, is, that they may bee conformable to Chriſt their head, who was dumb and ſilent under his ſoreſt trials, *Iſa.* 53. 7. *Hee was oppreſſed, and hee was afflicted, yet hee opened not his mouth: hee is brought as a Lamb to the ſlaughter, and as a Sheep before her ſhearers is dumb, ſo hee opened not his mouth.* Chriſt was tongue-tied under all his ſorrows and ſufferings, 1 *Pet.* 2. 21, 22, 23. *Chriſt alſo ſuffered for us, leaving us an example, that yee ſhould follow his ſteps. Who did no ſin, neither was guile found in his mouth. Who when hee was reviled, reviled not again; when hee ſuffered, hee threatned not, but committed himſelf to him that judgeth righteouſly.* Chriſt upon the croſs did not onely read us a lecture of patience

Juſtin Martyr being asked which was the greateſt miracle that our Saviour Chriſt wrought, anſwered, *Patientia ejus tanta in laboribus tantis*, his ſo great patience in ſo great troubles.

patience and ſilence, but hee hath alſo ſet us ὑπογραμμὸν, A Copy or Pattern of both, to bee tranſcribed and imitated by us; when we are under the ſmarting Rod: It will be our ſin and ſhame if wee do not bear up with patience and ſilence under all our ſufferings, conſidering what an admirable copy Chriſt hath ſet before us. It is ſaid of *Antiochus*, that being to fight with *Judas* Captain of the hoſt of the Jews, hee ſhewed unto his Elephants the blood of the grapes and mulberries, to provoke them the better to fight. So the Holy Ghoſt hath ſet before us the injuries and contumelies, the ſorrows and ſufferings, the pains and torments, the ſweat and blood of our deareſt Lord; and his invincible patience, and admirable ſilence under all, to provoke us, and incourage us to imitate the Captain of our ſalvation, in patience and ſilence under all our ſufferings.

1 Macch. 6. 34.

Hierome having read the life and death of *Hilarion* (one that lived graciouſly, and died comfortably) folded up the book, ſaying, well, *Hilarion* ſhall bee the Champion that I will follow, his good life ſhall bee my example, and his good death my preſident. Oh! how much more ſhould wee all ſay, wee have read how Chriſt hath been afflicted, oppreſſed, diſtreſſed, deſpiſed, perſecuted, &c. and wee have read how dumb, how tongue-tied, how patient, and how ſilent hee hath been under all. Oh! hee ſhall bee the Copy which wee will write after, the Pattern which wee will walk by, the Champion which wee will follow! But alaſs! alaſs! how rare is it to finde a man that may bee applauded with that Elogie of *Salvian*, *ſingularis Domini, præclarus imitator!* An excellent Diſciple, of a ſingular Maſter. The Heathens had this notion amongſt them (as *Lactantius* reports) that the way to honour their Gods, was to bee like them; and therefore ſome would bee wicked, counting it a diſ-

The *Arabians*, if their King bee ſick, or lame, they all feign themſelves ſo.

diſhonour to their gods to bee unlike to them. I am ſure, the way to honour our Chriſt, is in patience and ſilence, to bee like to Chriſt, eſpecially when a ſmarting rod is upon our backs, and a bitter cup put into our hands.

Reaſ. 4. A fourth reaſon why the people of God ſhould bee mute and ſilent under their afflictions, is this, becauſe it is ten thouſand times a greater judgement and affliction to bee given up to a fretful ſpirit, a froward ſpirit, a muttering or murmuring ſpirit under an affliction, than it is to bee afflicted. This is both the Devils ſin, and the Devils puniſhment. God is ſtill afflicting, croſſing, and vexing of him, and hee is ſtill a fretting, repining, vexing, and riſing up againſt God; no ſin to the Devils ſin, no puniſhment to the Devils puniſhment. A man were better to have all the afflictions of all the afflicted throughout the world, at once upon him, than to be given up to a froward ſpirit, to a muttering, murmuring heart under the leaſt affliction. When thou ſeeſt a ſoul fretting, vexing, and ſtamping under the mighty hand of God, thou ſeeſt one of Satans firſt-born, one that reſembles him to the life; no childe can bee ſo much like the Father, as this froward ſoul is like to the Father of lies; though hee hath been in chains almoſt this ſix thouſand years; yet hee hath never lain ſtill one day, nor one night, no not one hour in all this time, but is ſtill a fretting, vexing, toſſing and tumbling in his chains, like a princely Bedlame; hee is a Lion, not a Lamb, a roaring Lion, not a ſleepy Lion, not a Lion ſtanding ſtill, but a Lion going up and down; hee is not ſatisfied with the prey hee hath got, but is reſtleſs in his deſigns to fill hell with ſouls: Hee never wants an Apple for an *Eve*, nor a Grape for a *Noah*, nor a change of rayment for a *Gehezi*, nor a wedge of gold for an *Achan*, nor a Crown for an *Abſolom*,

Irenæus calleth ſuch, *ora Diaboli*, the Devils mouth.

1 Pet. 5.8

om, nor a bagg for a *Judas*, nor a world for a *Demas*; if you look into one company, there you ſhall finde Satan a diſhing out his meat to every palate; if you look into another company, there you ſhall finde him a fitting a laſt to every ſhooe; if you look into a third company, there you ſhall finde him a ſuiting a garment to every back: hee is under wrath, and cannot but bee reſtleſs: Here with *Jael*, hee allures poor ſouls in with milk, and murders them with a nail; there with *Joab*, hee embraces with one hand, and ſtabs with another; here with *Judas*, hee kiſſes, and betraies, and there with the Whore of *Babylon*, hee preſents a golden cup with poiſon in it; hee cannot bee quiet, though his bolts bee alwaies on, and the more unquiet any are under the rebukes of God, the more ſuch reſemble Satan to the life, whoſe whole life is filled up with vexing and fretting againſt the Lord. Let not any think (ſaith *Luther*) that the Devil is now dead, no nor yet aſleep, for as hee that keepeth *Iſrael*, ſo hee that hateth *Iſrael* never ſlumbereth nor ſleepeth. But in the next place.

Reaſ. 5. A fifth reaſon why gracious ſouls ſhould bee mute and ſilent under the greateſt afflictions, and ſharpeſt trials, that do befall them, is this, becauſe a holy, a prudent ſilence, under afflictions, under miſeries, doth beſt capacitate and fit the afflicted for the receit of mercies. When the rolling bottle lies ſtill, you may pour into it your ſweeteſt or your ſtrongeſt waters; when the rolling tumbling ſoul lies ſtill, then God can beſt pour into it the ſweet waters of mercy, and the ſtrong waters of divine conſolation. You read of the peaceable fruits of righteouſneſs, *Heb.* 12. 11. *Now no chaſtening for the preſent ſeemeth to bee joyous, but grievous: nevertheleſs, afterwards it yeeldeth the peaceable fruits of righteouſneſs, unto them which are exerciſed thereby.*

meekly, Jam. 3. 18. *And the fruit of righteouſneſs is ſown in peace of them that make peace.* The ſtill and quiet ſoul is like a Ship that lies ſtill and quiet in the harbour; you may take in what goods, what commodities you pleaſe, whileſt the Ship lies quiet and ſtill: So when the ſoul is quiet and ſtill under the hand of God, it is moſt fitted and advantaged to take in much of God, of Chriſt, of Heaven, of the Promiſes, of Ordinances, and of the Love of God, the Smiles of God, the Communications of God, and the counſel of God; but when ſouls are unquiet, they are like a Ship in a ſtorm, they can take in nothing.

The Angels are moſt quiet and ſtill, and they take in moſt of God, of Chriſt, of Heaven.

Bucher ſpeaking of God, ſaith, God doth not dwell in *Babylon*, but in *Salem*; *Babylon* ſignifies confuſion, and *Salem* ſignifies peace; now God dwells not in ſpirits that are unquiet, and in confuſion, but hee dwells in peaceable and quiet ſpirits: Unquiet ſpirits can take in neither counſel nor comfort,

grace

praiſe nor peace, &c. *Pſal.* 77. 2. *My ſoul refuſed to bee comforted.* The Impatient Patient will take down no cordials, hee hath no eye to ſee, nor hand to take, nor palate to reliſh, nor ſtomach to digeſt any thing that makes for his health and welfare; when the man is ſick and froward, nothing will down, the ſweeteſt muſick can make no melody in his ears, *Exod.* 6. 6, 7, 8, 9. *Wherefore ſay unto the children of Iſrael, I am the Lord, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a ſtretched out arm, and with great judgements. And I will take you to mee for a people, and I will bee to you a God: and yee ſhall know that I am the Lord your God, which bringeth you out from under the burdens of the Egyptians. And I will bring you in unto the Land, concerning the which I did ſwear to give it to Abraham, to Iſaac, and to Jacob, and I will give it you for an heritage; I am the Lord.* The choiceſt cordials and comforts that Heaven or Earth could afford, are here held forth to them; but they have no hand to receive them. Here *Moses* his lips drops hony-combs; but they can taſte no ſweetneſs in them: here the beſt of Earth, and the beſt of Heaven is ſet before them, but their ſouls are ſhut up, and nothing will down: here is ſuch raviſhing muſick of paradiſe, as might abundantly delight their hearts, and pleaſe their ears, but they cannot hear: here are ſoul-enlivening, ſoul-ſupporting, ſoul-ſtrengthening, ſoul-comforting, ſoul-raiſing, and ſoul-refreſhing words, but they cannot hearken to them. [illegible] *And Moſes ſpake ſo unto the children of Iſrael, but they hearkened not unto Moſes, for anguiſh of ſpirit, and for cruel bondage*: They were under their aguiſh, feaveriſh-fits, and ſo could neither hear, nor ſee, taſte, nor take in any thing that might bee a mercy or a comfort to them; they were ſick of impatiency and diſcontent; and theſe hu-

No air agrees well with weak, peviſh ſickly bodies.

mours

mours being grown ſtrong, nothing would take with them, nothing would agree with them. When perſons are under ſtrong pangs of paſſion, they have no ears, neither for Reaſon, nor Religion.

If Bedlams will not lye quiet, they are put into darker rooms, and heavier chains are put upon them.

Reaſ. 6. A ſixth Reaſon, why gracious ſouls ſhould bee ſilent under the ſmarting Rod, is this, viz. becauſe it is fruitleſs, it is bootleſs to ſtrive, to conteſt, or contend with God; no man hath ever got any thing by muttering or murmuring under the hand of God, except it hath been, more frowns, blows and wounds. Such as will not lye quiet and ſtill when mercy hath tied them with ſilken cords, juſtice will put them in Iron chains; if Golden fetters will not hold you, Iron ſhall. If *Jonah* will vex, and fret, and fling, juſtice will fling him over-board, to cool him, and quell him, and keep him priſoner in the Whales belly, till his ſtomack bee brought down, and his ſpirit be made quiet before the Lord: What you get by ſtrugling and grumbling, you may put in your eye, and weep it out when you have done, *Jer.* 7. 19. *Do they provoke mee to anger, ſaith the Lord? do they not provoke themſelves to the confuſion of their own faces?* By provoking of mee, they do but provoke themſelves, by angring of mee, they do but anger themſelves, by vexing of mee, they do but fret and vex themſelves. 1 *Cor.* 10. 22. *Do wee provoke the Lord to jealouſie? are wee ſtronger than hee?*

Zanchy obſerves theſe two things from theſe words.

1 That it is ill provoking God to wrath, becauſe hee is ſtronger than wee.

2 That though God be ſtronger than wee, yet there are thoſe who provoke him to wrath; and certainly there are none that do more provoke him, than thoſe who fume and fret when his hand is upon them: Though the cup bee bitter,

yet it is put into your hand by your Father, though the Croſs bee heavy, yet hee that hath laid it on your ſhoulders, will bear the heavieſt end of it himſelf, and why then ſhould you mutter? Shall Bears and Lions take blows and knocks from their keepers, and wilt not thou take a few blows and knocks from the Keeper of *Iſrael*? why ſhould the Clay contend with the Potter, or the Creature with his Creator, or the ſervant with his Lord, or weakneſs with ſtrength, or a poor nothing creature, with an omnipotent God? Can ſtubble ſtand before the fire? can chaff abide before the whirlewind? or can a worm ward off the blow of the Almighty? A froward and impatient ſpirit under the hand of God, will but add chain to chain, croſs to croſs, yoak to yoak, and burden to burden: the more men tumble and toſs in their feaveriſh fits, the more they ſtrengthen their diſtemper, and the longer it will bee before the cure bee effected: the easieſt and the ſureſt way of cure is to lye ſtill and quiet, till the poiſon of the diſtemper bee ſweat out: Where patience hath its perfect work, there the cure will bee certain and eaſie; when a man hath his broken leg ſet, hee lies ſtill and quiet, and ſo his cure is eaſily and ſpeedily wrought; but when a horſe his leg is ſet, hee frets and flings, he flounces and flies out, unjointing it again and again; and ſo his cure is the more difficult and tedious. Such Christians that under the hand of God are like the Horſe or Mule, fretting and flinging, will but add to their own ſorrows and ſufferings, and put the day of their deliverance further off.

Reaſ. 7. A ſeventh Reaſon why Christians ſhould bee mute and ſilent under their afflictions, is, becauſe hereby they ſhall croſs and fruſtrate Satans great deſign and expectation. In all the afflictions hee brought upon *Job*, his deſign was not ſo much to make *Job* a begger, as it was to make him a blaſphemer; it was not ſo much to make *Job* outwardly miſerable, as it was to make *Job* inwardly miſerable, by occaſioning him to mutter and murmure againſt the righteous hand of God: That ſo he might have had ſome matter of accuſation againſt him to the Lord. Hee is the unwearied accuſer of the brethren, *Rev.* 12. 10. *The accuſer of the brethren is caſt down, which accuſeth them before our God day and night.* Satan is the great make-bate between God and his children; hee hath a mint conſtantly going in Hell, where, as an untired mint-maſter, hee is ſtill a coining and hammering out of accuſations againſt the Saints; firſt hee tempts and allures ſouls to ſin, and then accuſes them of thoſe very ſins hee hath tempted them to, that ſo hee may diſgrace them before God, and bring them (if it were poſſible) out of favour with God; and though hee knows before-fore-hand that God and his people are by the bond of the Covenant, and by the blood of a Redeemer, ſo cloſely united, that they can never bee ſevered, yet ſuch is his rage and wrath, his envy and malice, that hee will endeavour that which hee knows hee ſhall never effect: Could hee but have made *Job* froward or fretful under the Rod, hee would have quickly carried the tydings to Heaven, and have been ſo bold, as to have asked God whether this was a carriage becomming ſuch a perſon, of whom himſelf had given ſo glorious a character. Satan knows, that there is more evil in the leaſt ſin, than there is in all the afflictions that can bee inflicted upon a perſon, and if hee could but have made a breach upon *Jobs* patience, Ah how would hee have inſulted over God himſelf! could hee but have made *Job* a mutinere, hee would quickly have pleaded for Martial Law to have been executed upon him; but *Job* by remaining

That devil that accuſed God to man, Gen. 3. and Chriſt to bee an Impoſtor, will make no bones to accuſe the Saints, when they miſcarry under the Rod.

ing mute and ſilent under all his trials, puts Satan to a bluſh, and ſpoils all his projects at once. The beſt way to out-wit the Devil, is to be ſilent under the hand of God; hee that mutters is foiled by him, but hee that is mute overcomes him; and to conquer a devil, is more than to conquer a world.

Reaſ. 8. The eighth and laſt Reaſon why Chriſtians ſhould be ſilent and mute under their ſoreſt trials, is this, that they may bee conformable to thoſe noble patterns that are ſet before them by other Saints, who have been patient and ſilent under the ſmarting Rod. As *Aaron*, Exod. 10. 3. So *Elie*, 1 Sam. 3. 18. So *David*, 2 Sam. 16. 7,--13. So *Job*, *chap.* 1. 21, 22. So *Eliakim*, *Shebna*, and *Joah*, Iſa. 36. 11, 21. So thoſe Saints in that, *Act.* 21. 12, -15 And that cloud of witneſſes pointed at, in *Heb.* 12. 1. Gracious examples are more awakening, more convincing, more quickning, more provoking, and more encouraging

Præcepta docent, exempla movent, Precepts may inſtruct, but examples do perſwade.

ing than precepts; becauſe in them wee ſee that the exerciſe of grace and godlineſs is poſſible, though it bee difficult. When wee ſee Chriſtians (that are ſubject to like infirmities with our ſelves) mute and ſilent under the afflicting hand of God: Wee ſee that it is poſſible that wee may attain to the ſame noble temper of being tongue-tied under a ſmarting Rod; certainly it is our greateſt honour and glory in this world to bee eying and imitating the higheſt and worthieſt examples. What *Plutarch* ſaid of *Demoſthenes*, that hee was excellent at praiſing the worthy acts of his Anceſtors, but not ſo at imitating them, may bee ſaid of many in theſe daies; Oh they are very forward and excellent at praiſing the patience of *Job*, but not at imitating it; at praiſing the ſilence of *Aaron*, but not at imitating it; at praiſing *Davids* dumbneſs, but not at imitating it; at praiſing *Elies* muteneſs, but not at imitating it. It was the height of *Ce-*

ſars glory) to walk in the ſteps of *Alexander*, and of *Selymus* (a Turkiſh Emperour) to walk in *Cæſars* ſteps, and of *Themiſtocles*, to walk in *Miltiades* ſteps: Oh how much more ſhould wee account it our higheſt glory, to imitate the worthy examples of thoſe worthies, of whom this world is not worthy! It ſpeaks out much of God within, when men are ſtriving to write after the faireſt copies. And thus much for the Reaſons of the Point. I come now to the Application.

You ſee beloved by what hath been ſaid, *That it is the greateſt duty and concernment of Chriſtians, to bee mute and ſilent under the greateſt afflictions, the ſadeſt providences, and the ſharpeſt trials that they meet with in this world.* If this bee ſo, then this truth looks ſourely and wiſhly upon ſeveral ſorts of perſons. As

Firſt, This looks ſourely and ſadly upon murmurers, upon ſuch ſo do nothing but mutter and murmure under the afflicting hand of God: This was *Iſraels* ſin of old, and this is *Englands* ſin this day: Ah what murmuring is there againſt God! what murmuring againſt inſtruments! and what murmuring againſt providences is to bee found amongſt us! Some murmure at what they have loſt, others murmure at what they fear they ſhall loſe, ſome murmure that they are no higher, others murmure becauſe they are ſo low; ſome murmure becauſe ſuch a party rules, and others mutter becauſe themſelves are not in the ſaddle; ſome murmure becauſe their mercies are not ſo many as others, and others murmure becauſe their mercies are not ſo great as others are; ſome murmure becauſe they are afflicted, and others murmure becauſe ſuch and ſuch are not afflicted as well as they. Ah *England, England!* hadſt thou no more ſins upon thee, thy murmuring were enough to undo thee,

Exod. 16. 7, 8, 9
Numb. 12. 14, 27, 29. chap. 17. 5, 10.
Exod. 15. 24
Deut. 1. 27
Pſal. 106. 25.

thee, did not God exerciſe much pitty and compaſſion towards thee? But more of this hereafter, and therefore let this touch for the preſent ſuffice.

Secondly, This truth looks ſourely upon thoſe that fret, chaſe, and vex, when they are under the afflicting hand of God. Many when they feel the Rod to ſmart, ah how do they fret and fume! *Iſa. 8. 21. When they were hardly beſtead and hungry, they fret themſelves, and curſe their King, and their God.* Prov. 19. 3. *The fooliſhneſs of man perverteth his way; and his heart fretteth againſt the Lord.* The heart may bee fretful and froward, when the tongue doth not blaſpheme. Folly brings man into miſery, and miſery makes man to fret; man in miſery is more apt to fret and chaſe againſt the Lord, than to fret and chaſe againſt his ſin that hath brought him into ſufferings. A fretful ſoul dare der fly at God himſelf. When

2 King. 6. 33
Pſal. 37. 1, 7, 8

Pharaoh

Lam. 1. 12
Pſal. 77. 9.
—12.
Ezek. 18.
25. ch. 29.
33. 17, 20.
29.

Pharaoh is troubled with the frets, hee dare ſpit in the very face of God himſelf; *Who is the Lord, that I ſhould obey him?* And when *Jonah* is in a fretting humour, hee dares tell God to his face, *that hee doth well to bee angry.* Jonah 4. 8. *Jonah* had done well if hee had been angry with his ſin, but hee did very ill to bee angry with his God. God will vex every vein in that mans heart, before hee hath done with him, who fumes and frets, becauſe hee cannot ſnap in ſunder the cords with which hee is bound, *Ezek.* 16. 43. Sometimes good men are ſick of the frets, but when they are, it coſts them dear; as *Job* and *Jonah* found by experience. No man hath ever got any thing by his fretting and flinging, except it hath been harder blows, or heavier chains; therefore fret not when God ſtrikes.

Some of the Heathens, as *Homer* obſerves, would lay the evils that they did incur by their own folly, upon their gods; ſo do many upon the true God.

Thirdly, This truth looks ſourely upon thoſe who charge God fooliſhly, in the day of their ad-

adverſity, *Lam.* 3. 39. *Why doth a living man complain?* Hee that hath deſerved a hanging, hath no reaſon to charge the Judge with cruelty, if hee eſcape with a whipping: And wee that have deſerved a damning, have no reaſon to charge God for being too ſevere, if we eſcape with a fatherly laſhing: Rather than a man will take the blame, and quietly bear the ſhame of his own folly, hee will put it off upon God himſelf, *Gen.* 3. 12. It is a very evil thing when wee ſhall go to accuſe God, that wee may excuſe our ſelves, and unblame our ſelves, that wee may blame our God, and lay the fault any where, rather than upon our own hearts and waies. *Job* was a man of a more noble ſpirit, *Job* 1. 22. *In all this Job ſinned not, nor charged God fooliſhly.* When God charges many men home, then they preſently charge God fooliſhly, they put him to bear the brunt and blame of all, but this will bee bitterneſs in the end: When thou art

Lam. 1. 12
Pſal. 77. 7. —12.
Ezek. 18. 25. ch. 29. 33. 17, 20, 29.

Some of the Heathens, as *Homer* obſerves, would lay the evils that they did incur by their own folly, upon their gods; ſo do many upon the true God.

art under affliction, thou mayeſt humbly tell God that thou feeleſt his hand heavy, but thou muſt not blame him becauſe his hand is heavy. No man hath ever yet been able to make good a charge againſt God, and wilt thou bee able? ſurely no. By charging God fooliſhly in the day of thy calamity, thou doſt but provoke the Lord to charge thee thorow, and thorow, more fiercely, and furiouſly, with his moſt deadly darts of renewed miſery, it is thy greateſt wiſdome to blame thy ſins, and lay thy hand upon thy mouth; for why ſhould folly charge innocency? That man is far enough off from being mute and ſilent under the hand of God, who dares charge God himſelf for laying his hand upon him. But

Fourthly, This truth looks ſourely and ſadly upon ſuch as will not bee ſilent, nor ſatisfied under the afflicting hand of God, except the Lord will give them

Exod. 32. 11
Pſal. 10. 1
Pſal. 22. 1, 2
Job 3. 11, 12. ch. 19. 11, 13, 14.

the particular reaſons why hee laies his hand upon them. Good men ſometimes daſh their feet againſt this ſtumbling-ſtone, *Jer.* 15. 18. *Why is my pain perpetual, and my wound incurable?* &c. Though God hath alwaies reaſon for what hee doth, yet hee is not bound to ſhew us the reaſons of his doings. *Jeremiah*'s paſſion was up, his blood was hot, and now nothing will ſilence nor ſatisfie him, but the reaſons why his pain was perpetual, and his wound incurable, So *Job, chap.* 7. 20. *Why haſt thou ſet mee as a mark againſt thee, ſo that I am a burden to my ſelf?* It is an evil and a dangerous thing to cavil at, or to queſtion his proceedings, who is the chief Lord of all, and who may do with his own what hee pleaſeth? Hee is unaccountable, and uncontroulable; and therefore who ſhall ſay what doeſt thou? As no man may queſtion his right to afflict him, nor his righteouſneſs in afflicting of him; ſo no man may queſtion the

Rom. 9.20
Dan. 4.34, 35

reaſons why he afflicts him. As no man can compel him to give a reaſon of his doings; ſo no man may dare to ask him the particular reaſons of his doings. Kings think themſelves not bound to give their ſubjects a reaſon of their doings, and ſhall wee binde God to give us a reaſon of his doings? who is the King of Kings, and Lord of Lords, and whoſe will is the true reaſon, and onely rule of Juſtice. The general grounds and reaſons that God hath laid down in his word, why hee afflicts his people, as *viz.* for their profit, *Heb.* 12. 10. for the purging away of their ſins, *Iſa.* 27. 9. for the reforming of their lives, *Pſal.* 119. 67. 71. and for the ſaving of their ſouls, 1 *Cor.* 11. 32. ſhould work them to bee ſilent and ſatiſfied under all their afflictions, though God ſhould never ſatisfie their curioſity in giving them an account of ſome more hidden cauſes which may lye ſecret in the abyſs of his eternal knowledge, and

Eccleſ. 8. 4

Rev. 1. 5, 6

infallible will. Curioſity is the ſpiritual drunkenneſs of the ſoul; and look, as the drunkard will never bee ſatisfied, bee the cup never ſo deep, unleſs hee ſee the bottome of it; ſo ſome curious Chriſtians, whoſe ſouls are over-ſpread with the leproſie of curioſity, they will never bee ſatisfied, till they come to ſee the bottome, and the moſt ſecret reaſons of all Gods dealings towards them; but they are fools in folio, who affect to know more than God would have them: Did not *Adams* curioſity render him and his poſterity fools in folio? and what pleaſure can wee take to ſee our ſelves every day fools in print? As a man by gazing and prying into the body of the Sun may grow dark and dim, and ſee leſs than otherwiſe hee might: So many by a curious prying into the ſecret reaſons of Gods dealings with them, come to grow ſo dark and dim, that they cannot ſee thoſe plain reaſons that God hath laid down in his word, why hee afflicts and tries the children of men.

I have read of one Sir *William Champney* (in the Reign of King *Henry* the third) once living in *Tower-ſtreet London*, who was the firſt man that ever built a Turret on the top of his houſe, that hee might the better overlook all his neighbours; but it ſo fell out, that not long after hee was ſtruck blind, ſo that hee who could not bee ſatisfied to ſee as others did ſee, but would needs ſee more than others, ſaw juſt nothing at all, through the juſt judgement of God upon him. And ſo it is a juſt and righteous thing with God, to ſtrike ſuch with ſpiritual blindneſs, who will not bee ſatisfied with ſeeing the reaſons laid down in the word, why hee afflicts them, but they muſt bee curiouſly prying and ſearching into the hidden and more ſecret reaſons of his ſeverity towards them. Ah Chriſtians! it is your wiſdome and duty to ſit ſilent and mute under the afflict-

John Stows ſurvey of *London*.

ing

ing hand of God, upon the account of revealed reaſons, without making any curious inquiry into thoſe more ſecret reaſons that are lock'd up in the golden Cabinet of Gods own breaſt. *Deut.* 29. 29.

1 Sam. 21.
12,--*ult.*
Gen. 12.
13,--20.
chap. 20.
3,--14. ch.
26. 7,8,9,
10.
Jonah 1.
1 Sam. 28.
throughout

Fifthly, This truth looks ſourely and ſadly upon thoſe, who inſtead of being ſilent and mute under their afflictions, uſe all ſinful ſhifts and wayes to ſhift themſelves out of their troubles, who care not though they break with God, and break with men, and break with their own conſciences; ſo they may but break off the chains that are upon them; who care not by what means the priſon door is opened, ſo they may but eſcape; nor by what hands their bolts are knock'd off, ſo they may bee at liberty. *Job* 36. 21. *Take heed, regard not iniquity, for this haſt thou choſen rather than affliction.* Hee makes but an ill choice, who chuſes ſin, rather than ſuffering; and yet ſuch an ill choice good men have ſometimes made (as you may ſee by the proofs in the Margint) when troubles have compaſſed them round about. Though no Lion roars like that in a mans own boſome, conſcience, yet ſome to deliver themſelves from troubles without, have ſet that Lion a roaring within. Some to deliver themſelves from outward tortures, have put themſelves under inward torments; hee purchaſes his freedome from affliction at too dear a rate, who buies it with the loſs of a good name, or a good conſcience.

Now becauſe there is even in good men ſometimes too great an aptneſſe and proneneſſe to ſin, and ſhift themſelves out of afflictions, when they ſhould rather bee mute and ſilent under them: Give mee leave to lay down theſe ſix conſiderations to prevent it.

Friſt, Conſider, that there is infinitely more evil in the leaſt ſin, than

James 3. 5,--11.

than there is in the greateſt miſeries and afflictions that can poſſibly come upon you; yea there is more evil in the leaſt ſin, than there is in all the troubles that ever came upon the world, yea than there is in all the miſeries and torments of hell; the leaſt ſin is an offence to the great God, it is a wrong to the immortal ſoul, it is a breach of a righteous Law; it cannot bee waſh'd away, but by the blood of Jeſus; it can ſhut the ſoul out of Heaven, and ſhut the ſoul up a cloſe priſoner in Hell for ever, and ever; The leaſt ſin is rather to bee avoided, and prevented, than the greateſt ſufferings; if this Cockatrice bee not cruſhed in the Egg, it will ſoon become a Serpent; the very thought of ſin, if not thought on, will break out into action, action into cuſtome, cuſtome into habit, and then both body and ſoul are loſt irrecoverably, to all eternity. The leaſt ſin is very dangerous; *Cæſar* was ſtabbed with bodkins,

Prov. 8. 36
1 Joh. 3. 4
chap. 1. 7.
Rev. 21. 8.

If you conſider ſin ſtrictly, there cannot be any little ſin, no more than there can bee a little god, a little hell, or a little damnation, yet comparatively ſome ſins may bee ſaid to bee little.

Herod was eaten up of Lice, Pope *Adrian* was choaked with a Gnat. A Mouſe is but little, yet killeth an Elephant, if hee gets up into his Trunck; a Scorpion is little, yet able to ſting a Lion to death; though the Leopard bee great, yet hee is poiſoned with a head of Garlick: the leaſt ſpark may conſume the greateſt houſe, and the leaſt leak ſink the greateſt ſhip: a whole arm hath been impoſtumated with the prick of a little finger; A little Poſtern opened, may betray the greateſt City; A dram of poiſon diffuſeth it ſelf to all parts, till it ſtrangle the vital ſpirits, and turn out the ſoul from the body; if the Serpent can but wriggle in his tail, by an evil thought, hee will ſoon make a ſurpriſal of the ſoul, as you ſee in that great inſtance of *Adam* and *Eve*. The trees of the forreſt (ſaith one in a Parable) held a ſolemn Parliament, wherein they conſulted of the innumerable wrongs which the Axe had done them.

them, therefore made an Act, that no tree ſhould hereafter lend the Axe an helve, on pain of being cut down. The Axe travels up and down the forreſt, begs wood of the Cedar, Oak, Aſh, Elm, even of the Poplar, not one would lend him a chip: At laſt hee deſired ſo much as would ſerve him to cut down the briers and buſhes, alledging, that ſuch ſhrubs as they did but ſuck away the juice of the ground, and hinder the growth, and obſcure the glory of the fair and goodly trees; hereupon they were all content to afford him ſo much; hee pretends a thorow reformation, but behold a ſad deformation; for when hee had got his Helve, down went both Cedar, Oak, Aſh, Elm, and all that ſtood in his way. Such are the ſubtil reaches of ſin, it will promiſe to remove the Briers and Buſhes of afflictions and troubles, that hinder the ſoul of that juice, ſweetneſſe, comfort, delight and content that otherwiſe it might enjoy. Oh do but now yeeld a little to it, and inſtead of removing your troubles, it will cut down your peace, your hopes, your comforts, yea it will cut down your precious ſouls. What is the breathing of a vein, to the being let blood in the throat, or a ſcratch on the hand, to a ſtab at the heart? no more are the greateſt afflictions to the leaſt ſins; and therefore Christians never uſe ſinful ſhifts to ſhift your ſelves out of troubles; but rather bee mute and ſilent under them, till the Lord ſhall work out your deliverance from them. But,

Secondly, Conſider, it is an impoſſible thing for any to ſin themſelves out of their troubles. *Abraham, Job,* and *Jonah* attempted it, but could not effect it: the devils have experienced this near this ſix thouſand years, they had not been now in chains, could they but have ſinned themſelves out of their chains; could the damned ſin them-

Jer. 2. 36, 37. ch. 17. 5, 6, 11.

Jude 6.

Iſa. 33.14 themſelves out of everlaſting burnings, there would have been none now a roaring in that devouring unquenchable fire; Hell would have no inhabitants, could they but ſin themſelves out of it. Ah Chriſtians! devils and damned ſpirits ſhall as ſoon ſin themſelves out of Hell, as you ſhall bee able to ſin your ſelves out of your afflictions: Chriſtians! you ſhall as ſoon ſtop the Sun from running her courſe, contract the Sea in a Nut ſhell, compaſſe the earth with a ſpan, and raiſe the dead at your pleaſure, as ever you ſhall be able to ſin your ſelves out of your ſufferings; and therefore it is better to bee ſilent and quiet under them, than to attempt that which is impoſſible to accompliſh; this ſecond conſideration will receive further confirmation by the next particular.

Thirdly, As it is an impoſſible thing, ſo it is a very prejudical, a very dangerous thing, to attempt to ſin your ſelves out of your troubles; for by attempting to ſin your ſelves out of one trouble, you will ſin your ſelves into many troubles, as *Jonah* and *Jacob* did: and by labouring to ſin your ſelves out of leſſe troubles, you will ſin your ſelves into greater troubles, as *Saul* did; and by endeavouring to ſin your ſelves from under outward troubles, you will ſin your ſelves under inward troubles and diſtreſſes, which are the ſoreſt and ſaddeſt of all troubles; thus did *Spira*, *Jerom* of *Prague*, *Bilney* and others. Some there have been, who by labouring to ſin themſelves out of their preſent ſufferings, have ſinned themſelves under ſuch horrours and terrours of conſcience, that they could neither eat, nor drink, nor ſleep, but have been ready to lay violent hands upon themſelves.

1 Sam. 28. 5.--*ult.*

And *Cyprian* in his Sermon *de lapſis*, ſpeaks of divers, who forſaking the Faith to avoid ſufferings, were given over to bee poſſeſſed of evil ſpirits, and died fearfully. Oh man! thou doſt not know what deadly ſin, what deadly temptation, what deadly judgement, what deadly ſtroak thou mayeſt fall under, who attempts to ſin thy ſelf out of troubles: what is it to take *Venice*, and to bee hanged at the gates thereof? It is better to bee ſilent and mute under thy afflictions, than by uſing ſinful ſhifts, to ſin thy ſelf under greater afflictions. 1 Sam. 28. 5,-ult.

Fourthly, Conſider, it is a very ignoble and unworthy thing, to go to ſin your ſelves out of your troubles and ſtraights; it argues a poor, a low, a weak, a daſterdly, and an effeminate ſpirit, to uſe baſe ſhifts, to ſhuffle your ſelves out of your troubles. Men of noble, couragious and magnanimous ſpirits, will diſdain and ſcorn it. As you may ſee in the three children, *Daniel*, and thoſe worthies, in that 11th of the *Hebrews*, of whom this world Dan. 3. 8, --ult. ch. 6. Heb. 10. 34

world was not worthy. *Jerom* writes of a brave woman, who being upon the rack, bad her perſecutors do their worſt, for ſhee was reſolved to die, rather than lie. And the Prince of *Conde* being taken priſoner by *Charles* the ninth King of *France*, and put to his choice, whether hee would go to Maſſe, or bee put to death, or ſuffer perpetual impriſonment, his noble anſwer was, that by Gods help hee would never chuſe the firſt, and for either of the latter hee left to the Kings pleaſure, and Gods providence.

Lactantius ſpeaks of many ſuch brave ſpirits.

A ſoul truly noble, will ſooner part with all, than the peace of a good conſcience: Thus bleſſed *Hooper* deſired to bee rather diſcharged of his Biſhoprick, than yeeld to certain ceremonies.

I might produce a cloud of witneſſes from among the Primitive Chriſtians, who have been noble and gallant this way.

I have read of *Marcus Arethuſius*, an eminent ſervant of the Lords in Goſpel work, who in the time of *Conſtantine*, had been the cauſe of overthrowing an Idol Temple; but *Julian* comming to bee Emperour, commanded the people of that place to build it up again; all were ready ſo to do; Onely hee refuſed it, whereupon his own people, to whom hee had preached, fell upon him, ſtript off all his cloaths, then abuſed his naked body, and gave it up to children and ſchool-boies to be lanched with their pen-knives; but when all this would not do, they cauſed him to bee ſet in the Sun, having his naked body annointed all over with honey, that ſo hee might bee bitten and ſtung to death by Flies and Waſps; and all this cruelty they exerciſed upon him, becauſe hee would not do any thing towards the rebuilding of that Idol Temple; nay, they came ſo far, that if hee would but give one half-penny towards the charge, they would releaſe him, but hee refuſed it with a noble Chriſtian diſdain; though the advancing of an half-penny might have ſaved his life; and in ſo doing hee did but live up to that noble principle (that moſt commend, but few practiſe) *viz.* that Chriſtians muſt chuſe rather to ſuffer the worſt of torments, than to commit the leaſt of ſins, whereby God ſhould bee diſhonoured, his Name blaſphemed, Religion reproached, Profeſſion ſcorned, weak Saints diſcouraged, and mens conſciences wounded, and their ſouls endangered. Now tell mee Chriſtians, is it not better to bee ſilent and mute under your ſoreſt trials and troubles, than to labour to ſin and ſhiſt your ſelves out of them, and ſo proclaim to all the world, that you are perſons of very low, poor, and ignoble ſpirits? But

Fifthly, Conſider, ſinful ſhifts and means God hath alwaies curſt and blaſted; *Achans* golden wedge was but a wedge to cleave him, and his garment a ſhroud to ſhroud him; *Ahab* purchaſes a Vineyard with the blood of the owner, but preſently it was watered with his

Jer. 17.5, 6, 11.
Ezek. 7. 13, 14
1 Sam. 28. 5, 6, 7, &c.
1 King. 21. 18, 19. compared with chap. 22. 38

his own blood, according to the word of the Lord. *Gehezi* muſt needs have a talent of ſilver, and two changes of rayment, and that with a lye, I ſay with a lye; well, hee hath them, and hee hath with them a Leproſie that cleaved to him and his ſeed for ever, 2 *King.* 5. 22,—*ult.* With thoſe very hands that *Judas* took money to bettray his Maſter, with thoſe very hands hee fitted a halter to hang himſelf. The rich and wretched glutton fared delicately, and went bravely every day, but the next news you hear of him, is of his being in hell, crying out for a drop, who when hee was on earth, would not give a crum. The Coal that the Eagle carried from the Altar to her neſt, ſet all on fire.

Craſſus did not long enjoy the fruit of his Covetouſneſs, for the *Parthians* taking of him, poured melted gold down his throat.

Dionyſius did not long enjoy the fruit of his Sacriledge, and tyranny, for hee was glad to change his

Scepter into a Feruler, and turn School-maſter for his maintenance. Ah Chriſtians! Chriſtians, is it not far better to ſit quiet and ſilent under your afflictions, than to uſe ſuch ſinful ſhifts and means which God will certainly blaſt and curſe? But

Sixthly and laſtly, Conſider this, that your very attempting to ſin, and ſhift your ſelves out of troubles and afflictions, will coſt you dear, it will coſt you many prayers, many tears, many ſighs, many groans, many gripes, many terrours, and many horrours. *Peter* by attempting to ſin himſelf out of trouble, ſins himſelf into a Sea of ſorrows, *Math.* 26. *ult. Hee went forth and wept bitterly.*

A man may buy any thing too dear, but Chriſt, Grace, his own Soul, and the Goſpel.

Clement obſerves, That every night when hee heard the Cock crow, hee would fall upon his knees and weep bitterly, others ſay, that his face was furrowed with continual tears. Were *Abraham*, *David*, *Jacob* and *Jonah* now alive, they would tell you, that they have found this to bee a truth in their own experience. Ah Christians! it is far better to bee quiet and ſilent under your ſufferings, than to pay ſo dear for attempting to ſin, and ſhift your ſelves out of your ſufferings. A man will not buy gold too dear, and why then ſhould hee buy himſelf out of troubles at too dear a rate?

But now I ſhall come to that uſe that I intend to ſtand moſt upon, and that is an uſe of Exhortation: Seeing it is the great duty and concernment of Chriſtians, to bee mute and ſilent under the greateſt afflictions, the ſaddeſt providences, and ſharpeſt trials that they meet with in this world: Oh that I could prevail with you Chriſtians! to minde this great duty, and to live up, and live out this neceſſary truth, which that I may, give mee leave to propound ſome Conſiderations, to ingage your ſouls to bee mute and ſilent under your greateſt troubles, and your ſoreſt trials. To that purpoſe

Conſider firſt, The greatneſſe, ſoveraignty, majeſty and dignity of God, and let that move thee to ſilence. *Pſal.* 46. 8, 9, 10. *Come, behold the works of the Lord, what deſolations hee hath made in the earth. Hee maketh wars to ceaſe unto the end of the earth: hee breaketh the bow, and cutteth the ſpear in ſunder, hee burneth the chariot in the fire. Bee ſtill, and know that I am God: I will bee exalted among the Heathen, I will bee exalted in the earth.* Who can caſt his eye upon the greatneſs of God, the majeſty of God, and not ſit ſtill before him? *Zeph.* 1. 7. *Hold thy peace at the preſence of the Lord God.* Oh chat not, murmure not, fret not, but ſtand mute before him! Shall the childe bee huſh'd before his Father, the ſervant before his Maſter, the ſubject before his Prince, and the guilty perſon before the Judge when hee

Rev. 4. 10, 11.
Jer. 10. 7.
chap. 5. 22
2 King. 2.
chap. 3. 5.

majeſtically riſes off his judgement ſeat, and composes his countenance into an aſpect of terrour and ſeverity, that his ſentence may fall upon the offender with the greater dread? and ſhall not a Chriſtian bee quiet before that God that can bathe his ſword in Heaven, and burn the chariots on earth? Nay, ſhall the Sheep bee huſh'd before the Wolf, Birds before the Hawk, and all the Beaſts of the field before the Lion? and ſhall not wee bee huſh'd and quiet before him, who is the Lion of the Tribe of *Judah*? Rev. 5. 5. God is mighty in power, and mighty in counſel, and mighty in working, and mighty in puniſhing; and therefore bee ſilent before him. It appears that God is a mighty God, by the Epithite that is added unto *El*, which is *Gibbor*, importing that hee is a God of prevailing might; in *Daniel* hee is called *El Elim*, the mighty of mighties. Exod. 15. *Moſes* magnifying of his might, ſaith, *Who is like unto thee among the gods?* Now certainly this Epithite ſhould bee a mighty motive to work ſouls to that which *Habakkuk* perſwades to, *Hab.* 2. *ult. The Lord is in his holy Temple: let all the earth keep ſilence before him.* Upon this very conſideration, *Moſes* commands *Iſrael* to hold their peace. Exod. 14. 13, 14

It is reported of *Auguſtus* the Emperour, and likewiſe of *Tamberlain* that war-like Scythian, that in their eyes ſate ſuch a rare Majeſty, that many in talking with them, and often beholding of them, have become dumb. Oh my brethren! ſhall not the brightneſſe and ſplendor of the Majeſty of the great God, whoſe ſparkling Glory and Majeſty dazles the eyes of Angels, and makes thoſe Princes of glory ſtand mute before him, move you much more to ſilence, to hold your peace, and lay your hands upon your mouths? Surely yes. But Turk. Hiſt. 236. 415.

Secondly, Conſider, That all your afflictions, troubles and trials, ſhall work for your good, *Rom.* 8. 28. *And wee know that all things ſhall work together for good to them that love God*. Why then ſhould you fret, fling, fume? ſeeing God deſigns your good in all. The Bee ſucks ſweet hony out of the bittereſt herbs: ſo God will by afflictions teach his children to ſuck ſweet knowledge, ſweet obedience, and ſweet experiences, &c. out of all the bitter afflictions and trials hee exerciſes them with; that ſcouring and rubbing which frets others, ſhall make them ſhine the brighter, and that weight which cruſhes and keeps others under, ſhall but make them like the palm-tree, grow better and higher. And that hammer which knocks others all in peeces, ſhall but knock them the nearer to Chriſt the corner-ſtone. Stars ſhine brighteſt in the darkeſt night: Torches give the beſt light, when beaten: Grapes yeeld moſt Wine, when moſt preſſed: Spices ſmell ſweeteſt, when pounded; Vines are the better

Afflictiones Benedictiones. Bern. Afflictions are bleſſings. Doubtleſs *Manaſſeh* would not exchange the good hee got by his Iron chains for all the gold chains that bee in the world.

better for bleeding; Gold looks the brighter for ſcouring; Juniper ſmells ſweeteſt in the fire; Camomile, the more you tread it, the more you ſpread it; the Salamander lives beſt in the fire; the Jews were beſt, when moſt afflicted; the Athenians would never mend, till they were in mourning; the Chriſt's-croſs (ſaith *Luther*) is no letter in the book, and yet (ſaith hee) it hath taught mee more than all the letters in the book. Afflictions are the Saints beſt benefactors to heavenly affections; where afflictions hang heavieſt, corruptions hang looſeſt. And grace that is hid in nature, as ſweet water in Roſe-leaves, is then moſt fragrant, when the fire of affliction is put under to diſtill it out. Grace ſhines the brighter for ſcouring, and is moſt glorious, when it is moſt clouded.

Pliny in his natural hiſtory, writeth of certain Trees growing in the red Seas, which being beat upon by the waves, ſtand like a rock,

Lib. 12. *cap.* 9.

rock, immoveable, and that they are bettered by the roughneſs of the waters. In the Sea of afflictions God will make his people ſtand like a rock, they ſhall bee immoveable, and invincible, and the more the waves of afflictions beat upon them, the better they ſhall bee, the more they ſhall thrive in grace and godlineſs. Now how ſhould this ingage Chriſtians to bee mute and ſilent under all their troubles and trials in this world, conſidering that they ſhall all work for their good? God chaſtiſes our carkaſſes, to heal our conſciences, hee afflicts our bodies, to ſave our ſouls, hee gives us gall and wormwood here, that the pleaſures that bee at his right hand may bee the more ſweet hereafter; here hee layes us upon a bed of thorns, that wee may look and long more for that eaſie bed of down (his boſome) in Heaven.

As there is a curſe wrapt up in the beſt things hee gives the wicked, ſo there is a bleſſing wrapt up in the worſt things hee brings upon his own. As there is a curſe wrapt up in a wicked mans health, ſo there is a bleſſing wrapt up in a godly mans ſickneſs: As there is a curſe wrapt up in a wicked mans ſtrength, ſo there is a bleſſing wrapt up in a godly mans weakneſs: As there is a curſe wrapt up in a wicked mans wealth, ſo there is a bleſſing wrapt up in a godly mans want: As there is a curſe wrapt up in a wicked mans honour, ſo there is a bleſſing wrapt up in a godly mans reproach: As there is a curſe wrapt up in all a wicked mans mercies, ſo there is a bleſſing wrapt up in all a godly mans croſſes, loſſes, and changes: and why then ſhould hee not ſit mute and ſilent before the Lord? But

Pſa. 25. 10. Deut. 28 26

Thirdly, Conſider, That a holy ſilence is that excellent precious grace, that lends a hand of ſupport to every grace. Silence is

Rom. 15. 4

Cuſtos, the Keeper of all other virtues, it lends a hand to Faith, a hand to Hope, a hand to Love, a hand to Humility, a hand to Self-denial, &c. A holy ſilence hath its influences upon all other graces that bee in the ſoul, it cauſes the Roſe-buds of grace to bloſſome and bud forth. Silence is (*virtus verſata circa adverſa*) a grace that keeps a man gracious in all conditions; in every condition Silence is a Chriſtians right hand; in proſperity, it bears the ſoul up under all the envy, malice, hatred and cenſures of the world; in adverſity, it bears the ſoul up under all the neglect, ſcorn and contempt that a Chriſtian meets with in the world; it makes every bitter ſweet, every burden light, and every yoak eaſie. And this the very Heathen ſeemed to intimate in placing the Image of *Angeronia* with the mouth bound upon the Altar of *Volupia*, to ſhew, that ſilence under ſufferings, was the ready way to attain true comfort, and make every bitter ſweet. No man honours God, nor no man juſtifies God at ſo high a rate, as hee who layes his hand upon his mouth, when the Rod of God is upon his back. But

Fourthly, To move you to Silence under your soreſt and your ſharpeſt trials, conſider, That you have deſerved greater and heavier afflictions than thoſe you are under; hath God taken away one mercy? thou haſt deſerved to bee ſtript of all; hath hee taken away the delight of thine eyes? he might have taken away the delight of thy ſoul; art thou under outward wants? thou haſt deſerved to be under outward and inward together; art thou caſt upon a ſick-bed? thou haſt deſerved a bed in Hell; art thou under this ach and that pain? thou haſt deſerved to bee under all aches and pains at once; hath God chaſtiſed thee with whips? thou haſt deſerved to bee chaſtiſed with Scorpions; art thou fallen from the

Lam. 3. 39
Mic. 7. 7, 8, 9

1 King. 12. 11, 14.

the higheſt pinacle of honour to be the ſcorn and contempt of men? thou haſt deſerved to bee ſcorned and contemned by God and Angels; art thou under a ſevere whipping? thou haſt deſerved an utter damning. Ah Chriſtians! let but your eyes bee fixt upon your demerits, and your hands will bee quickly upon your mouths; whatever is leſs than a final ſeparation from God, whatever is leſs than Hell, is mercy; and therefore you have cauſe to bee ſilent under the ſmarteſt dealings of God with you. But

Lam. 3. 39
Mic. 7. 7, 8, 9

Fifthly, Conſider; A quiet ſilent ſpirit is of great eſteem with God: God ſets the greateſt value upon perſons of a quiet ſpirit, 1 Pet. 3. 4. *But let it bee the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet ſpirit, which is in the ſight of God of great price.* A quiet ſpirit is a ſpark of the divine nature, it is a ray, a beam of glory, it is a heaven-born ſpirit: No man is born with a holy Silence in his heart, as hee is born with a tongue in his mouth: this is a flower of paradiſe, it is a precious Jem, that God makes very great reckoning of. A quiet ſpirit ſpeaks a man moſt like to God, it capacitates a man for communion with God, it renders a man moſt ſerviceable to God, and it obliges a man to moſt accurate walking with God: A meek and quiet ſpirit is an incorruptible ornament, much more valuable than gold.

Firſt, There is a natural quietneſs, which proceeds from a good temper and conſtitution of body.

Secondly, There is a moral quietneſs, which proceeds from good education and breeding, which flows from good injunctions, inſtructions, and examples.

Thirdly, There is an artificial

quietneſs; ſome have an art to impriſon their paſſions, and to lay a Law of reſtraint upon their anger and wrath, when they are all in a flame within: As you may ſee in *Cain*, *Eſau*, *Abſalom*, and *Joab*, who for a time caſt a cloſe cloak over their malice, when their hearts were ſet on fire of Hell: ſo *Domitian* would ſeem to love them beſt, whom hee willed leaſt ſhould live.

2 Sam. 13. 20,--33

Fourthly, There is a gracious quietneſs which is of the ſpirits infuſion, *Gal.* 5. 22,--25. Now this quietneſs of ſpirit, this ſpiritual frame of heart, is of great price in the ſight of God. God values it above the world, and therefore who would not covet it more than the world, yea more than life it ſelf? Certainly the great God ſets a great price upon nothing but that which is of an invaluable price; what ſtretching, ſtrugling and ſtriving is there for thoſe things that the great ones of the earth do highly ly prize? Ah what ſtretching of wits, intereſts, and conſciences is there this day, to gain and hold up that which juſtice will caſt down? how much better would it bee if all perſons would in good earneſt ſtruggle and ſtrive, even as for life, after a quiet and ſilent ſpirit, which the great and glorious God ſets ſo great a price upon? this is a pearl of greateſt price, and happy is hee that purchaſes it, though it were with the loſs of all. But

Sixthly, Conſider, that if you ſit not quiet and ſilent under your greateſt troubles, and your soreſt trials, you will bee found fighters againſt your own prayers. How often have you prayed that the will of God may bee done, yea, that it may bee done on the earth as the Angels (thoſe gliſtering Courtiers, thoſe Princes of glory) do it now in Heaven? when troubles and afflictions come upon you, the will of God is done, his will is accompliſhed, why then ſhould you fret,

Mat. 6. 10

Voluntas Dei neceſſitas rei, every gracious ſoul ſhould ſay *Amen* to Gods *Amen*; hee ſhould put his *fiat*, his *placet*, to Gods, go it never ſo much againſt the hair with him.

fling, and fume, and not rather quietly lye down in his will, whoſe will is a perfect will, a juſt and righteous will, a wiſe will, an over-ruling will, an infinite will, a ſoveraign will, a holy will, an immutable will, an uncontroulable will, an omnipotent will, and an eternal will; certainly you will but add affliction to affliction, by fighting againſt your own prayers, and by vexing and fretting your ſelves when the will of God is done; it is ſad to ſee a man to fight againſt his friends, it is ſadder to ſee him fight againſt his relations, it is ſaddeſt of all to ſee him fight againſt his prayers, and yet this every Chriſtian doth, who murmures and mutters when the Rod of God is upon him; ſome there be that pray againſt their prayers, as *Auguſtine*, who prayed for continency, with a *proviſo*, Lord give mee continency, but not yet; And ſome there bee who fight againſt their prayers, as thoſe who pray that the will of God may be done, and yet when his will is done upon them, they are like the troubled *Sea*, when it cannot reſt, they are ſtill fretting againſt the Lord. Ah Chriſtians! have you not ſins to fight againſt, and temptations to fight againſt, and a Devil to fight againſt, yea a whole world to fight againſt? why then ſhould you bee found fighting againſt your own prayers? But

Seventhly, Conſider, A holy Silence under the heavieſt burdens, the greateſt afflictions, the ſaddeſt providences and changes, will make all tollerable, and eaſie to a Chriſtian; the ſilent ſoul can bear a burden without a burden; thoſe burdens and troubles that will break a froward mans back, will not ſo much as break a ſilent mans ſleep; thoſe afflictions that lye as heavy weights upon a murmurer, will lye as light as a feather upon a mute Chriſtian; that bed of ſorrow, which is as a bed of thorns to a fretful ſoul, will

Micah 7. 7,8,9,10
Pſal. 62. 1,--6

bee as a bed of down to a ſilent ſoul; a holy Silence unſtings every affliction, it takes off the weight of every burden, it adds ſweet to every bitter, it changes dark nights into Sunſhiny daies, and terrible ſtorms into deſirable calms; the ſmalleſt ſufferings will eaſily vanquiſh an unquiet ſpirit, but a quiet ſpirit will as eaſily triumph over the greateſt ſufferings. As little mercies are great mercies, ſo great ſufferings are but little ſufferings in the eye of a ſilent ſoul; the ſilent ſoul never complains that his affliction is too great, his burthen too heavy, his croſs too weighty, his ſufferings too many; Silence makes him victorious over all; And therefore as ever you would have heavy afflictions light, and bee able to bear a burthen without a burthen, labour as for life after this holy ſilence. But

Eighthly, Conſider, That a holy Silence under afflictions will bee your beſt armour of proof againſt thoſe temptations that afflictions may expoſe you to; times of afflictions, often prove times of great temptation; and therefore afflictions are called temptations, *James* 1. 12. *Bleſſed is the man which endureth temptation, for when hee is tried, hee ſhall receive the Crown of life, &c.* The Greek word πειρασμὸν, is to bee underſtood of temptations of probation, of afflicting temptations, and not of temptations of ſuggeſtion, of ſeduction, for they are not to bee endured, but reſiſted and abhorred. Now affliction is called temptation,

Luk. 22. 31,--34,
Job 1. 3
Zach. 1. 2, 3, 4
Mat. 4. 1, 2, 3

James 4. 7.
1 Pet. 5. 9

1 Becauſe, as temptation tries what metal a Chriſtian is made of, ſo do afflictions.

2 Becauſe, as Satan uſually hath a great hand in all the temptations that come upon us, ſo hee hath a great hand in all the afflictions that befall us. As you ſee in that great inſtance of *Job.*

3 Becauſe, as temptations

drive to God, 2 *Cor.* 12. 7, 8. ſo doe afflictions, *Iſa.* 26. 16. *Hoſea* 5. *ult.* but mainly, becauſe Satan chuſes times of afflictions as the fitteſt ſeaſon for his temptations; when *Job* was ſorely afflicted in his eſtate, children, wife, life, then Satan lets flie, and makes his fierceſt aſſaults upon him; now Satan tempts him to entertain hard thoughts of God, to diſtruſt, to impatiency, to murmuring and muttering: As when *Iſrael* was feeble, faint and weary, *Amalack* aſſaulted them, and ſmote the hindmoſt of them, *Deut.* 25. 17, 18. So when Chriſtians are moſt afflicted, then uſually they are moſt tempted.

Many Saints have experienced this truth, when they have been upon their ſick and dying beds

Luther found this by experience, when hee ſaid, I am without, ſet upon by all the world, and within, by the Devil and all his Angels. Satan is a coward, and loves to ſtrike us, and trample upon us, when afflictions have caſt us down. When beſiedged Towns, Cities and Caſtles are in greateſt ſtraights and troubles, then the beſiedgers make their fierceſt aſſaults: So when Chriſtians are under the greateſt ſtraights and trials, then Satan aſſaults them moſt, like a roaring Lion. Now ſilence under afflictions is the beſt antidote and preſervative againſt all thoſe temptations that afflictions lay us open to. Silence in afflictions is a Chriſtians armour of proof, it is that ſhield, that no ſpear or dart of temptation can peirce; whilſt a Chriſtian lies quiet under the Rod, hee is ſafe; Satan may tempt him, but hee will not conquer him, hee may aſſault him, but hee cannot vanquiſh him, Satan may entice him to uſe ſinful ſhifts, to ſhift himſelf out of trouble, but hee will chuſe rather to lye, yea dye in trouble, than to get out upon Satans terms. But

Ninthly, Conſider, That holy Silence under afflictions and trials, will give a man a quiet and peaceable

able poſſeſſion of his own ſoul, *In patience poſſeſs your ſouls*; now next to the poſſeſſion of God, the poſſeſſion of a mans own ſoul is the greateſt mercy in this world. A man may poſſeſs honours & riches, and dear relations, and the favour and aſſiſtance of friends under his trials, but hee will never come to a poſſeſſion of his own ſoul under his troubles, till hee comes to bee mute, and to lay his hand upon his mouth. Now what are all earthly poſſeſſions, to the poſſeſſion of a mans own ſoul? he that poſſeſſes himſelf, poſſeſſes all, he that poſſeſſes not himſelf, poſſeſſes nothing at all; hee poſſeſſes not the uſe, the ſweet, the comfort, the good, the bleſſing of any thing hee enjoyes, who enjoyes not himſelf; that man that is not Maſter of himſelf, hee is Maſter of nothing; holy Silence gives a man the greateſt Maſtery over his own ſpirit, and Maſtery over a mans own ſpirit, is the greateſt Maſtery in the world. The *Egyptian* Goddeſſe they paint

Luk. 21. 19. *Vide Greg. in Evangel. Hom.* 35.

Prov. 16. 32

paint upon a rock ſtanding in the Sea, where the waves come roaring and daſhing upon her, with this Motto, *Semper eadem*, ſtorms ſhall not move mee. A holy Silence will give a man ſuch a quiet poſſeſſion of his own ſoul, that all the ſtorms of afflictions ſhall not move him; it will make him ſtand like a Rock in a Sea of troubles; let a man but quietly poſſeſs himſelf, and troubles will never trouble him. But

Gods commands are like thoſe of the *Medes*, that cannot bee changed.

Tenthly, Conſider the commands and injunctions that God in his word hath laid upon you to bee ſilent, to bee mute and quiet, under all the troubles, trials and changes that have or may paſs upon you. *Zach.* 2. 13. *Bee ſilent, O all fleſh, before the Lord; for hee is raiſed up out of his holy habitation,* Iſa. 41. 1. *Keep ſilence before mee, O Iſlands.* Hab. 2. 20. *The Lord is in his holy Temple; let all the earth keep ſilence before him.* Amos 5. 13. *Therefore the prudent ſhall keep ſilence in that time,*

time, for it is an evil time. Pſa. 46. 10. *Be ſtill, and know that I am God.* Pſa. 4. 4. *Commune with your heart, and be ſtill.* Exod. 14. 13. *Stand ſtill, and ſee the ſalvation of God.* 2 Chron. 20. 17. *Stand yea ſtill, and ſee the ſalvation of the Lord with you, O Judah and Jeruſalem.* Job 37. 14. *Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.* It is a dangerous thing for us to neglect one of his commands, who by another is able to command us into nothing, or into Hell at pleaſure; to act or run croſs to Gods expreſs command (though under pretence of revelation from God) is as much as a mans life is worth, as you may ſee in that ſad ſtory, 1 *King.* 13. 24, &c. Divine commands muſt bee put in ſpeedy execution, without denying or delaying, without debating or diſputing the difficulties that may attend our ſubjection to them. Gods commands are ſpiritual, holy, juſt and good; and therefore to bee obeyed without muttering or mur-

Obedientia non diſcutit Dei mandata, ſed facit. Proſper.
Rom. 7. 12, 14.

murmuring; Divine commands are backed with the ſtrongeſt reaſon, and attended with the higheſt encouragements. Shall the ſervant readily obey the commands of his Maſter? the ſubject the commands of his Prince, the ſouldier the commands of his General, the child the commands of his Father, the wife the commands of her husband, and ſhall not a Chriſtian as readily obey the commands of his Chriſt? nay, ſhall vain men readily and willingly obey the ſinful and ſenſeleſs commands of men, and ſhall not wee bee willing to obey the commands of God? 2 *Sam.* 13. 28, 29. *Now Abſalom had commanded his ſervants, ſaying, Mark yee now when Amnons heart is merry with Wine, and when I ſay unto you, Smite Amnon, then kill him, fear not: have not I commanded you? be couragious, and be valiant. And the ſervants of Abſolom did unto Amnon, as Abſolom had commanded:* they made no bones of obeying the bloody commands of *Abſoloms*, againſt all Law, Reaſon and Religion.

Caſſian. de Inſtitut. renunci-ant. lib. 4. *cap.* 24

I have read of one *Johannes Abbas*, who willingly fetched water neer two miles every day for an whole year together, to pour upon a dry ſtick, upon the bare command of his Confeſſor.

I have alſo read of the old Kings of *Peru*, that they were wont to uſe a taſſel or fringe made of red wool, which they wore upon their heads, and when they ſent any Governour to rule as Vice Roy in any part of their Country, they delivered unto him one of the threeds of the taſſel, and for one of thoſe ſimple threeds hee was as much obeyed, as if hee had been the King himſelf: Now ſhall one ſingle threed bee more forcible to draw Infidels to obedience, than all thoſe golden commands laſt cited, ſhall bee of force to draw you to bee quiet and ſilent under the troubles and changes you meet with in this world? the Lord forbid.

Shall carnal and wicked perſons

bee ſo ready and willing to comply with the bloody, and ſenſeleſs, and ſuperſtitious commands of their ſuperiours? and ſhall not Chriſtians bee more ready and willing to comply with the commands of the great God? whoſe commands are all juſt and equal, and whoſe will is the perfect rule of Righteouſneſs. *Prior eſt autoritas imperantis, quam utilitas ſervientis. Tertul.* The chief reaſon of obedience, is the authority of the Lord, not the utility of the ſervant. Ah Chriſtians! when your hearts begin to fret and fume under the ſmarting Rod, charge one of thoſe commands laſt cited upon your hearts, and if they ſhall mutter, charge another of thoſe commands upon your hearts, and if after this they ſhall vex and murmure, charge another of thoſe commands upon your hearts, and never leave charging and rubbing thoſe commands one after another upon your hearts, till you are brought to lay your hands upon your mouths,

Non parentum aut majorum authoritas, ſed Dei docentis imperium. Jerom.

The commands of God muſt out-weigh all authority and example of men.

mouths, and to ſit ſilent before the Lord under your greateſt ſtraights, and your ſoreſt trials.

Eleventhly, Conſider, That mercy is neareſt, deliverance and ſalvation is at hand, when a Chriſtian ſtands ſtill, when hee ſits quiet and ſilent under his greateſt troubles, and his ſoreſt trials. *Exod.* 14. They were in very great ſtraights; *Pharaoh* with a mighty Army was behinde them, the Red Sea before them, Mountains on each hand of them, and no viſible means to deliver them: But now they ſtand ſtill to ſee the ſalvation of the Lord, *verſ.* 13. and within a few hours their enemies are deſtroyed, and they are glorioufly delivered, *verſ.* 24, — *ult.* *Pſal.* 39. 9. *David* is dumb, hee ſits mute under his ſmart afflictions, but if you look to the ſecond and third verſes of the fortieth *Pſalm*, you ſhall finde mercy draws near to him, and works ſalvation for him. *Hee brought mee up*

Act. 27. 20.—26
Dan. 9. 20—24.
Iſa. 58. 8, 9. chap. 30. 19. & ch. 65. 24

alſo out of an horrible pit, out of the myre and clay, and ſet my feet upon a rock, and eſtabliſhed my goings. And hee hath put a new ſong into my mouth, even praiſe unto our God: many ſhall ſee it and fear, and ſhall truſt in the Lord. And ſo when *Abſalom* had made a great conſpiracie againſt him, and his ſubjects fell off from him, and hee was forced to flee for his life, his ſpirit was quiet and calm, 2 *Sam.* 15. 25, 26. *And the King ſaid unto Zadock, Carry back the Ark of God into the City: if I ſhall finde favour in the eyes of the Lord, hee will bring mee again, and ſhew mee both it, and and his habitation. But if hee thus ſay, I have no delight in thee, Behold here am I, let him do to mee as ſeemeth good unto him.* And the ſame calmneſs and quietneſs of ſpirit was upon him, when *Shimei* bitterly curſed him, and railed upon him, *chap.* 16. 5,--14. And within a few daies, as you may ſee in the two following Chapters, the conſpirators are deſtroyed, and *Davids* Throne more firmly eſtabliſhed; mercy is alwaies neareſt, when a man can in quietneſs poſſeſs his own ſoul; ſalvation is at hand, when a Chriſtian comes to lay his hand upon his mouth; mercy will bee upon the wing, loving kindneſs will ride poſt, to put a period to that mans troubles, who ſits ſilent in the day of his ſorrows and ſufferings. Ah Chriſtians, as you would have mercy near, as you would ſee to the end of your afflictions, as you would have deliverance come flying upon the wings of the wind, ſit mute and ſilent under all your troubles. As Wine was then neareſt when the water-pots were filled with water even to the brim: ſo when the heart is fulleſt of quietneſs and calmneſs, then is the Wine of mercy, the Wine of deliverance neareſt. John 2. 1, --12.

The twelfth and laſt Motive to work you to ſilence under your greateſt trials, is this, Seriouſly conſider the hainous and dangerous nature of murmuring; now that you may, let mee propoſe theſe following particulars to your moſt ſober conſideration.

Firſt, Conſider, That murmuring ſpeaks out many a root of bitterneſs to bee ſtrong in thy ſoul; murmuring ſpeaks out ſin in its power, corruption upon its Throne. As holy Silence argues true Grace, much Grace, yea Grace in its ſtrength, and in its lively vigour; ſo murmuring, muttering under the hand of God, argues much ſin, yea a heart full of ſin; it ſpeaks out a heart full of ſelf-love, *Exod.* 15. 24. *chap.* 16 7, 8. and full of ſlaviſh fears, *Numb.* 13. 32, 33. *chap.* 14. 1, 2, 3. and full of ignorance, *John* 6. 41, 42, 61. and full of pride and unbeleef, *Pſal.* 106. 24, 25. yea they deſpiſed the pleaſant land, or the land of deſire (there is their pride) they beleeved not in his word, there is their unbeleef, what follows?

Heb. 12. 15
Deut. 29 18.
Heb. 3. 12

Pſal. 78. 19, 20
Unbeleef is virtually all ill.

follows? they murmured in their tents, and hearkened not unto the voice of God; they were ſick of the ſullens, and preferred *Egypt* before *Canaan*, a wilderneſs before a paradiſe. As in the firſt Chaos, there were the ſeeds of all creatures: ſo in the murmurers heart, there is not onely the ſeed of all ſin, but a lively operation of all ſin; ſin is become mighty in the hearts of murmurers, and none but an Almighty God can root it out; thoſe roots of bitterneſs have ſo ſpread and ſtrengthened themſelves in the hearts of murmurers, that everlaſting ſtrength muſt put in, or they will bee undone for ever. But

Iſa. 26. 4

Secondly, Conſider, That the Holy Ghoſt hath ſet a brand of infamy upon murmurers, hee hath ſtigmatized them for ungodly perſons, *Jude* 15. 16. *To execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they* *have ungodly committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.* But who are theſe ungodly ſinners? *They are murmurers, complainers, walking after their own luſts, &c.* verſ. 16. When Chriſt comes to execute judgement upon ungodly ones, murmurers ſhall bee ſet in the front, they ſhall experience the firſtneſs of his wrath, and the fierceneſs of his wrath, and the greatneſs of his wrath; the front you know is firſt aſſaulted, and moſt ſtrongly aſſaulted, Chriſt will bend all his power and ſtrength againſt murmurers, his little finger ſhall bee heavier upon them, than his loins ſhall bee upon others; other ſinners ſhall bee chaſtiſed with whips, but ungodly murmurers ſhall bee chaſtiſed with ſcorpions; if you can joy in that black character of ungodly ſinners, bee murmurers ſtill, if not, ceaſe from murmurings; where murmuring is in its reign, in its dominion, there you may ſpeak

1 Kings 12. 11, 14

and write that perſon ungodly; let murmurers make what profeſſion they will of godlineſs, yet if murmuring keeps the Throne in their hearts, Chriſt will deal with them at laſt as ungodly ſinners; a man may bee denominated ungodly, as well from his murmuring, if hee lives under the dominion of it, as from his drunkenneſs, ſwearing, whoring, lying, ſtealing, &c. A murmurer is an ungodly man, hee is an ungodlike man, no man on earth more unlike to God, than the murmurer; and therefore no wonder if when Chriſt comes to execute judgement, hee deals ſo ſeverely and terribly with him. In the wars of *Tamberlain*, one having found a great pot of Gold that was hid in the earth, hee brought it to *Tamberlain*, who asked whether it had his Fathers ſtamp upon it, but when hee ſaw it had not his Fathers ſtamp, but the *Roman* ſtamp upon it, he would not own it, but caſt it away. The Lord Jeſus, when hee ſhall come with all his Saints to execute judgement, Oh hee will not own murmurers, nay, hee will caſt them away for ever, becauſe they have not his Fathers ſtamp upon them. Ah ſouls! ſouls, as you would not go up and down this world with a badge of ungodlineſs upon you, take heed of murmuring.

Thirdly, Conſider, That murmuring is a mother ſin, it is the Mother of harlots, the Mother of all abominations, a ſin that breeds many other ſins, *viz.* diſobedience, contempt, ingratitude, impatience, diſtruſt, rebellion, curſing, carnality; yea it charges God with folly, yea with blaſphemy; the language of a murmuring, a muttering ſoul, is this, Surely God might have done this ſooner, and that wiſer, and the other thing better, &c. As the River *Nilus* bringeth forth many Crocodiles, and the Scorpion many Serpents at one birth, ſo murmuring is a

Numb. 16. 41. ch. 17. 10.

Judg. 17. 2.

ſin that breeds and brings forth many ſins at once: Murmuring is like the Monſter *Hydra*, cut off one head, and many will riſe up in its room. Oh! therefore bend all thy ſtrength againſt this Mother ſin; As the King of *Syria* ſaid to his Captains, *Fight neither with ſmall nor great, but with the King of Iſrael*: So ſay I, fight not ſo much againſt this ſin or that, but fight againſt your murmuring, which is a Mother ſin; make uſe of all your Chriſtian armour, make uſe of all the ammunition of Heaven, to deſtroy the Mother, and in deſtroying of her, you will deſtroy the daughters. When *Goliah* was ſlain, the Philiſtians fled; when a General in an Army is cut off, the common ſouldiers are eaſily and quickly routed and deſtroyed: So, deſtroy but murmuring, and you will quickly deſtroy diſobedience, ingratitude, impatience, diſtruſt, &c. Oh! kill this Mother ſin, that this may never kill thy ſoul. I have read of *Senacherib*, that after

1 Kings 22. 31.

Eph. 6. 10, 11.

his Army was deſtroyed by an Angel, *Iſa.* 37. and hee returned home to his own Country, hee enquired of one about him, what hee thought the reaſon might bee why God ſo favoured the Jews, hee anſwered, that there was one *Abraham* their Father that was willing to ſacrifice his Son to death at the command of God, and that ever ſince that time God favoured that people: well, ſaid *Senacherib*, if that bee it, I have two Sons, and I will ſacrifice them both to death, if that will procure their God to favour mee; which when his two Sons heard, they (as the ſtory goeth) ſlew their Father, *Iſa.* 37. 38. chuſing rather to kill, than bee killed: So do thou, chuſe rather to kill this Mother ſin, than to bee killed by it, or by any of thoſe vipers that are brought forth by it.

Pſal. 137. 8, 9

Fourthly, Conſider, That murmuring is a God-provoking ſin; it is a ſin that provokes God, not

oncly

Numb. 26. *ult.* Numb. 12. 10 Rev. 16. 8, 9, 10, 11

onely to afflict, but alſo to deſtroy a people, *Numb.* 14. 27, 28, 29. *How long ſhall I bear with this evil Congregation which murmure againſt mee? I have heard the murmuring of the children of Iſrael, which they murmure againſt mee. Say unto them, As truly as I live, ſaith the Lord, as yee have ſpoken in mine ears, ſo will I do to you: Your carkaſſes ſhall fall in this wilderneſs, and all that were numbred of you, according to your whole number from twenty years old and upward, which have murmured againſt mee.* 1 Cor. 10. 10. *Neithe murmure yee, as ſome of them alſo murmured, and were deſtroyed of the deſtroyer.* All our murmurings do but provoke the Lord to ſtrike us, and deſtroy us.

Seneca.

I have read of *Caeſar*, that having prepared a great feaſt for his Nobles and Friends, it ſo fell out, that the day appointed was extream foul, that nothing could be done to the honour of the meeting, whereupon hee was ſo diſpleaſed and enraged, that hee commanded all them that had bows, to ſhoot up their arrows at *Jupiter* (their chief God) as in defiance of him for that rainy weather, which when they did, their arrows fell ſhort of Heaven, and fall upon their own heads, ſo that many of them were very ſorely wounded: So all our mutterings and murmurings which are as ſo many arrows ſhot at God himſelf, they will return upon our pates, hearts; they reach not him, but they will hit us; they hurt not him, but they will wound us; therefore it is better to bee mute, than to murmure, it is dangerous to provoke a conſuming fire. *Heb.* 12. *ult.*

Fifthly, Conſider, That murmuring is the Devils Image, ſin, and puniſhment; Satan is ſtill a murmuring, hee murmures at every mercy that God beſtows, at every dram of grace hee gives; hee murmures at every ſin hee pardons, and at every ſoul hee ſaves; a ſoul cannot have a good look from

Irenæus calleth murmurers, *ora diaboli*, the Devils mouth. Job 1. 8, 9 Luk. 22. 31, -34 2 Cor. 12. 8, 9, 10 from Heaven, nor hear a good word from Heaven, nor receive a Love-letter from Heaven, but Satan murmures at it; he murmures and mutters at every act of pittying grace, and at every act of preventing grace, and at every act of ſupporting grace, and at every act of ſtrengthening grace, and at every act of comforting grace that God exerciſes towards poor ſouls; hee murmures at every ſip, at every drop, at every crum of mercy that God beſtows. *Cyprian*, *Aquinas* and others, conceive, that the cauſe of Satans baniſhment from Heaven, was his grieving and murmuring at the dignity of man whom hee beheld made after Gods own Image, inſomuch that hee would relinquiſh his own glory, to deveſt ſo noble a Creature of perfection, and rather bee in Hell himſelf, than ſee *Adam* placed in Paradiſe. But certainly, after his fall, murmuring and envy at mans innocency and felicity, put him upon attempting to plunge

Gen. 3.

Satan can never bee quiet (*nec victor, nec victus*) neither conquered, nor conquerour.

man into the bottomeleſs gulf of ſin and miſery; hee knowing himſelf to bee damned, and loſt for ever, would needs try all waies how to make happy man eternally unhappy. Mr. *Howel* tells it as a ſtrange thing, that a Serpent was found in the heart of an Engliſhman when hee was dead; But alas! this old Serpent was by ſad experience found to have too much power in the heart of *Adam* whilſt alive, and whilſt in the heighth of all his glory and excellency; murmuring is the firſt-born of the Devil, and nothing renders a man more like to him than murmuring. *Conſtantines* Sons did not more reſemble their Father, nor *Ariſtotles* ſcholars their Maſter; nor *Alexanders* Souldiers their General, than murmurers do reſemble Satan. And as murmuring is Satans ſin, ſo it is his puniſhment: God hath given him up to a murmuring ſpirit, nothing pleaſes him, all things go againſt him, hee is perpetually a muttering and murmuring, at perſons or things: Now, Oh what a dreadful thing is it to bear Satans image upon us, and to bee given up to the Devils puniſhment! it were better not to bee, than thus to bee given up; and therefore ceaſe from murmuring, and ſit mute under your ſoreſt trials. But

Sixthly, Conſider, That murmuring is a mercy-imbittering ſin, a mercy-ſouring ſin. As put the ſweeteſt things into a ſoure veſſel, it ſoures them, or put them into a bitter veſſel, and it imbitters them; murmuring puts gall and wormwood into every cup of mercy, that God gives into our hands. As holy ſilence gives a ſweet taſte, a delightful relliſh to all a mans mercies; ſo murmuring imbitters all; the murmurer can taſte no ſweetneſs in his ſweeteſt morſels, every mercy, every morſel taſtes like the white of an Egge to him; this mercy, ſaith the murmurer, is not toothſome, nor that mercy is

Job 6. 6.

not wholeſome; here is a mercy wants ſalt, and there is a mercy wants ſauce. A murmurer can taſte no ſweets, hee can feel no comfort, hee can take no delight in any mercy hee injoyes. The murmurer writes *Marah*, that is, bitterneſs upon all his mercies, and hee reads and taſtes bitterneſs in all his mercies. All the murmurers Grapes, are Grapes of Gall, and all their cluſters are bitter, *Deut.* 32. 32. *As to the hungry ſoul, every bitter thing is ſweet*: So to the murmuring ſoul, every ſweet thing is bitter; the mute Chriſtian can ſuck ſweetneſs from every breaſt of mercy, but the murmurer cries out, Oh it is bitter! Oh theſe breaſts of mercy are dry!

Prov. 27. 7

Seventhly, Conſider, That murmuring is a mercy-deſtroying ſin, a mercy-murthering ſin; murmuring cuts the throat of mercy, it ſtabs all our mercies at the heart, it ſets all a mans mercies a bleeding about him at once, *Numb.* 14. 30.

Doubtleſs yee ſhall not come into the land concerning which I ſware to make you dwell therein, ſave Caleb the Son of Jephunneh, and Joſhua the Son of Nun. God promiſes them that they ſhould poſſeſs the holy land upon the condition of their obedience; this condition they brake, and therefore God was not forſworn, though hee cut them off in the wilderneſs, and kept them out of *Canaan*; but what is the ſin that provokes the Lord to bar them out of the land of Promiſe, and to cut them off from all thoſe mercies that they enjoyed, which entred into the holy-land? why it was their murmuring, as you may ſee, in *verſ.* 1, 2, 3, 26, 27, 28, 29. As you love your mercies, as you would have the ſweet of your mercies, and as you would enjoy the life of your mercies, take heed of murmuring; murmuring will bring a conſumption upon your mercies; it is a worm that will make all your mercies to wither. As there bee ſome that love

Pſal. 89. 30, 31
Deut. 31. 16, 17

love their mercies into the grave; and others that plot their mercies into the grave: ſo there bee ſome that murmure their mercies into the grave. As you would have your mercies alwaies freſh and green, ſmiling and thriving, as you would have your mercies to bed and board with you, to riſe up, and lye down with you, and in all conditions to attend you; murmure not, murmure not; the mute Chriſtians mercies are moſt ſweet, and moſt long-liv'd; the murmurers mercies, like *Jonah's* Gourd, will quickly wither. Murmuring hath cut the throat of national mercies, of domeſtical mercies, and of perſonal mercies; and therefore Oh how ſhould men fly from it, as from a *Serpent*! as from the avenger of blood! yea, as from Hell it ſelf!

Eighthly, Conſider, That murmuring unfits the ſoul for duty: A murmurer can neither hear to profit, nor pray to profit, nor Exod. 6. 6,--10.

read to profit, nor meditate to
profit; the murmurer is neither
fit to do good, nor receive good;
murmuring unfits the ſoul for
doing of duties, it unfits the ſoul
for delighting in duties, it unfits
the ſoul for communion with God
1 Cor. 7. in duties; murmuring fills the
33, 34, 35. ſoul with cares, fears, diſtractions,
vexations; all which unfits a man
for duty. As a holy quietneſs
and calmneſs of ſpirit prompts a
man to duty; as it makes every
Prov. 3.17 duty eaſie and pleaſant to the
ſoul: ſo murmuring, that unhinges
the ſoul, that indiſpoſes the
ſoul, that takes off the Chariot
wheels of the ſoul, that the ſoul
cannot look up to God, nor do
Pſal. 40. for God, nor receive from God;
12. nor wait on God, nor walk with
God, nor act Faith upon God,
&c. Oh therefore! as ever you
would bee in a bleſſed preparedneſs,
2 King. 6. 33 and a bleſſed fittedneſs for
Iſa. 26. 9, 10, 11. duty, take heed of murmuring,
and ſit mute and ſilent under the
afflicting hand of God.

Ninthly, Conſider, That murmuring unmans a man, it ſtrips him of his reaſon and underſtanding, it makes him call evil good, and good evil, it puts light for darkneſs, and darkneſs for light, bitter for ſweet, and ſweet for bitter, it calls Saviours deſtroyers, and deliverers murtherers; As you ſee in the murmuring Iſraelites; murmuring uncrowns a man, the murmurer may ſay, my Crown is fallen from my head; murmuring ſtrips a man of all his glory, it ſpoils all his excellency, it deſtroies the nobility of man, it ſpeaks him out to bee a baſe ignoble Creature; murmuring clouds a mans underſtanding, it perverts his judgement, it puts out the eye of reaſon, it ſtupifies his conſcience, it ſoures the heart, it diſorders the will, and diſtempers the affections, it bebeaſts a man, yea it ſets him below the beaſt that periſheth; for a man were better bee a beaſt, than bee like a beaſt; the murmurer is the Hieroglyphick

Iſa. 5. 18, 19, 20

Exod. 14, 15, 16. chapters.

Lam. 5.16

of folly, hee is a comprehenſive vanity, hee is a man, and no man, hee is ſottiſh and ſenſeleſs, hee neither underſtands God, nor himſelf, nor any thing as hee ſhould; hee is the man that muſt bee ſent to ſchool, to learn of the beaſts of the field, and the birds of the air, and the creeping things of the earth, how to ceaſe from murmuring, and how to bee mute. Ah Sirs! as you would have the name, the honour, the reputation of being men, I ſay men, Take heed of murmuring, and ſit ſilent before the Lord.

Iſa. 3. 8
Jer. 7. 6.
Mat. 6.
Prov. 6.

Tenthly, Murmuring is a time-deſtroying ſin: Ah the precious time that is buried in the grave of murmuring! when the murmurer ſhould bee a praying, hee is a murmuring againſt the Lord; when hee ſhould bee a hearing, hee is a murmuring againſt divine providences; when hee ſhould bee a reading, hee is a murmuring againſt inſtruments; the murmurer ſpends much precious time in muſing, in muſing how to get out of ſuch a trouble, how to get off ſuch a yoak, how to bee rid of ſuch a burden, how to revenge himſelf for ſuch a wrong, how to ſupplant ſuch a perſon, how to reproach thoſe that are above him, and how to affront thoſe that are below him, and a thouſand other waies murmurers have to expend that precious time, that ſome would redeem with a world. As Queen *Elizabeth* on her death-bed, cryed out, time, time, a world of wealth for an inch of time; the murmurer laviſhly and profuſely trifles away that precious time that is his greateſt intereſt in this world to redeem, *Epheſ.* 5. 16. every day, every hour in the day is a talent of time, and God expects the improvement of it, and will charge the non-improvement of it upon you at laſt. *Cæſar* obſerving the Ladies in *Rome* to ſpend much of their time in making much of little Doggs and Monkies,

Sumptus pretiociſſimus tempus, Time is of precious coſt, ſaith *Theophraſtus*.

Rev. 2. 21
1 Pet. 4. 2, 5

Plutarch in the life of *Pericles*.

asked them whether the women in that Country had no children to make much of? Ah murmurers! murmurers, you who by your murmuring, trifle away ſo many golden hours and ſeaſons of mercy; have you no God to honour? have you no Chriſt to beleeve in? have you no hearts to change? no ſins to bee pardoned? no ſouls to ſave, no Hell to eſcape? no Heaven to ſeek after? Oh! if you have, why do you ſpend ſo much of your precious time in murmuring againſt God? againſt men? againſt this or that thing? Eternity rides upon the back of Time. *Hoc eſt momentum*, this is the moment, if it bee well improved, you are made for ever, if not, you are undone for ever.

Aut male, aut nihil, aut aliud agendo.

I have read of *Archias* a *Lacedemonian*, that whilſt hee was rioting and quaffing in the midſt of his cups, one delivers him a letter purpoſely to ſignifie that there were ſome that lay in wait to take away his life, & withall deſires him to

Plutarch.

to read it preſently, becauſe it was a ſerious buſineſs and matter of high concernment to him; Oh! ſaid hee, *ſerio cras*, I will think of ſerious things to morrow, but that night hee was ſlain. Ah murmurer! ceaſe from murmuring to day, or elſe thou mayeſt bee for ever undone by murmuring to morrow; the old ſaying, was, *nunc aut nunquam*, now or never: So ſay I, now or never, now or never, give over murmuring, and let it ſwallow up no more of your precious time; what would not many a murmurer give for one of thoſe daies, yea for one of thoſe hours which hee hath trifled away in murmuring, when it is a day too late?

The *Rabbins* glory in this conceipt, that a man hath ſo many bones, as there bee letters in the Decalogue, and juſt ſo many joints and members, as there bee daies in the year, to ſhew, that all our ſtrength and time ſhould bee expended in Gods ſervice. Ah murmurers! you will gain more by one daies faithful ſerving of God, than ever you have gained by murmuring againſt God. But

Eleventhly, Conſider this Chriſtians, that of all men in the world, you have leaſt cauſe, yea no cauſe to bee murmuring and muttering under any diſpenſations that you meet with in this world; is not God thy portion? *Chryſoſtome* propounds this queſtion, was *Job* miſerable when hee loſt all that God had given him? and gives this anſwer, no, hee had ſtill that God who gave him all. Is not Chriſt thy treaſure? is not Heaven thine inheritance? and wilt thou murmure? haſt thou not much in hand, and more in hope? haſt thou not much in poſſeſſion, but much more in reverſion, and wilt thou murmure? hath not God given thee a changed heart, a renewed nature, and a ſanctified ſoul? and wilt thou murmure?

Lam.3.24
Epheſ. 3.8
1 Pet. 1. 3, 4

Chryſoſt. Hom. 4. de patientia Job.

mure? hath hee not given thee himſelf, to ſatisfie thee? his Son, to ſave thee? his Spirit, to lead thee? his grace, to adorn thee? his covenant, to aſſure thee? his mercy, to pardon thee? his righteouſneſs, to cloathe thee? and wilt thou murmure? hath he not made thee a friend, a ſon, a brother, a bride, an heir, and wilt thou murmure? hath not God often turned thy water into wine, thy braſs into ſilver, and thy ſilver into gold? and wilt thou murmure? when thou was dead, did not he quicken thee? and when thou waſt loſt, did not hee ſeek thee? and when thou waſt wounded, did not hee heal thee? and when thou wer't falling, did not hee ſupport thee? and when thou wer't down, did not hee raiſe thee? and when thou wer't ſtaggering, did not hee eſtabliſh thee? and when thou wer't erring, did not hee reduce thee? and when thou wer't tempted, did not hee ſuccour thee? and when thou wer't in dangers, did not hee

Omne bonum in ſummo bono.

God is all in all, and all without all.

deliver thee? and wilt thou murmure? what thou that art ſo highly advanced and exalted above many thouſands in the world? Murmuring is a black garment, and it becomes none ſo ill as Saints.

Twelfthly and laſtly, Conſider, That murmuring makes the life of man inviſibly miſerable, every murmurer is his own executioner: Murmuring vexes the heart, it wears and tears the heart, it inrages and inflames the heart, it wounds and ſtabs the heart; every murmurer is his own Martyr, every murmurer is a murtherer, hee kills many at once, *viz.* his joy, his comfort, his peace, his reſt, his ſoul; no man ſo inwardly miſerable, as the murmurer; no man hath ſuch inward gripes and grief, as hee, ſuch inward bitterneſs and heavineſs, as hee, ſuch inward contentions and combuſtions, as hee; every murmurer is his own tormentor, murmuring is a fire within, that will burn up all, it is an earthquake within, that will overturn all, it is a diſeaſe within, that will infect all, it is poiſon within, that will prey upon all. And thus I have done with thoſe motives that may perſwade us not to murmure nor mutter, but to be mute and ſilent under the greateſt afflictions, the ſaddeſt providences, and ſharpeſt trials that wee meet with in this world.

I ſhall now addreſs my ſelf to anſwer thoſe Objections, and to remove thoſe Impediments which hinder poor ſouls from being ſilent and mute under the afflicting hand of God, &c.

Object. 1. *Sir, did I but know that I were afflicted in love, I would hold my peace under my affliction, I would ſit mute before the Lord, but Oh! how ſhall I come to underſtand that theſe ſtroaks are the ſtroaks of love, that theſe wounds are the wounds of a friend?* I anſwer,

First,

Pſal. 18. 1, —8. Pſal. 116. 1, 2, 3, 4, 5. Pſal. 119. 67, 71. Iſa. 38.

Firſt, If thy heart bee drawn more out to the Lord by the affliction, then the affliction is in love; if they are ſo ſanctified, as that they draw out thy ſoul to love the Lord more, and to fear the Lord more, and to pleaſe the Lord more, and to cleave to the Lord more, and to wait on the Lord more, and to walk with the Lord more, then they are in love, Oh! then they are the wounds of a friend indeed. It is reported of the Lioneſs, that ſhee leaves her young whelps till they have almoſt killed themſelves with roaring and yelling, and then at laſt gaſp, when they have almoſt ſpent themſelves, ſhee relieves them, and by this means they become more couragious; and ſo if the afflictions that are upon us do encreaſe our courage, ſtrengthen our patience, raiſe our faith, inflame our love, and enliven our hopes: Certainly they are in love, and all our wounds are the wounds of a friend. But

Secondly, If you are more careful and ſtudious how to glorifie God in the affliction, and how to bee kept from ſinning under the affliction, than how to get out of the affliction, then certainly your affliction is in love: where God ſmites in love, there the ſoul makes it his work how to glorifie God, and how to lift up God, and how to bee a name and an honour to God, the daily language of ſuch a ſoul under the rod, is this, Lord ſtand by mee that I ſin not, uphold mee that I ſin not, ſtrengthen mee that I ſin not; hee that will not ſin to repair and make up his loſſes, though hee knew aſſuredly that the committing of ſuch a ſin would make up all again, hee may conclude that his affliction is in love.

Dan. 3. & 6. chapters Heb. 11.

Joſh. 7. 7, 8, 9, 10

I have read of a Noble man, whoſe Son and Heir was ſuppoſed to bee bewitched, and being adviſed to go to ſome wizard or cunning man (as they are called) to have ſome help for his Son, that hee might bee unwitched again, hee anſwered, Oh by no means! I had rather the Witch ſhould have my Son, than the Devil; his Son ſhould ſuffer, rather than hee would ſin him out of his ſufferings. Hee that will not break the hedge of a fair Command, to avoid the foul way of ſome heavy affliction, may well conclude, that his affliction is in love. Chriſtians! what ſay you when you are in the Mount, do you thus beſpeak the Lord? Lord take care of thy glory, and let mee rather ſink in my affliction, than ſin under my affliction; if this bee the bent and frame of thy heart, it is certain the affliction that is upon thee is in love; the primitive times afforded many ſuch brave ſpirits, though this age affords but few.

Thirdly, If you enjoy the ſpecial preſence of God with your ſpirits in your affliction, then your affliction is in love. *Iſa.* 43. 2. *When thou paſſeſt thorow the waters, I will*

Pſal. 23. 4, 5, 6

will bee with thee, and thorow the rivers, they ſhall not overflow thee; when thou walkeſt thorow the fire, thou ſhalt not bee burnt, neither ſhall the flames kindle upon thee. Haſt thou a ſpecial preſence of God with thy ſpirit, ſtrengthening of that, quieting of that, ſteeling of that, ſatisfying of that, chearing and comforting of that? *Pſal.* 94. 19. *In the multitude of my thoughts* (that is, of my troubled, intricated, inſnarled, intertwined, and perplexed thoughts (as the branches of a tree by ſome ſtrong wind are twiſted one within another, as the Hebrew word properly ſignifies) *thy comforts delight my ſoul.* Here's a preſence of God with his ſoul, here's comforts and delights that reaches the ſoul, here's a cordial to ſtrengthen his ſpirit. When all things went croſs with *Andronicus* the old Emperour of *Conſtantinople,* hee took a Pſalter into his hand, and opening the ſame, hee lighted upon *Pſal.* 68. 14. *When the Almighty ſcattered Kings, they ſhall*

The buſh which was a type of the Church conſumed not all the while it burned with fire, becauſe God was in the midſt of it

Knoles. Turk. Hiſt. pag. 164

ſhall bee white as Snow in Salmon; which Scripture was a mighty comfort and refreſhment to his ſpirit: Now you are to remember that *Salmon* ſignifies ſhady and dark, and ſo was this Mount by the reaſon of many lofty fair ſpread trees, that were neer it, but made lightſome by Snow that covered it: ſo that to bee white as Snow in *Salmon*, is to have joy in affliction, light in darkneſs, mercy in miſery, &c. And this God was to the Pſalmiſt as Snow in *Salmon* in the midſt of his greateſt afflictions. When *Paul* would wiſh his dear Son *Timothy* the beſt mercy in all the world, the greateſt mercy in all the world, the moſt comprehenſive mercy in all the world, a mercy that carries the virtue, value and ſweetneſs of all mercies in it, hee wiſhes the preſence of God with his ſpirit, 2 *Tim.* 4. 22 *The Lord Jeſus Chriſt bee with thy ſpirit*: in point of honour, in point of profit and pleaſure, in point of ſafety and ſecurity; and in point of comfort and joy, it is the greateſt bleſſing and happineſſe in this world, to have the preſence of God with our ſpirits, eſpecially in times of trials, 2 *Cor.* 4. 16. *For which cauſe wee faint not, but though our outward man periſh, yet the inward man is renewed day by day.* By the outward man you are to underſtand, not meerly our bodies, but our perſons, eſtates, and outward condition in this world; and by the inward man you are to underſtand our ſouls, or perſons, conſidered according to our ſpiritual eſtate. Now, when the inward man gains new ſtrength by every new trouble, when as troubles, preſſures, afflictions, and tribulations are increaſed, a Chriſtians inward ſtrength is increaſed alſo, then his afflictions are in love; when the preſence of God is with our inward man, chearing, comforting, encouraging, ſtrengthening and renewing of that, wee may ſafely conclude, that all theſe trials, though they are never ſo ſharp and ſmart, yet they are in love.

I have read of a company of poor Chriſtians that were baniſhed into ſome remote parts, and one ſtanding by, ſeeing them paſs along, ſaid, That it was a very ſad condition thoſe poor people were in, to bee thus hurried from the ſociety of men; and to bee made companions with the beaſts of the field; true ſaid another, it were a ſad condition indeed, if they were carried to a place where they ſhould not finde their God; but let them bee of good chear, God goes along with them, and will exhibit the comforts of his preſence whitherſoever they go; the preſence of God with the ſpirits of his people, is a breaſt of comfort that can never bee drawn drye, it is an everlaſting ſpring that will never fail. Well Chriſtian, thou art under many great troubles, many ſore trials, but tell mee; doth God give into thy ſoul ſuch cordials?

Heb. 13.5, 6
Iſa. 40. 29, 30, 31

cordials, ſuch ſupports, ſuch comforts, and ſuch refreſhments, that the world knows not of? O then certainly thy affliction is in love.

Fourthly, If by your affliction, you are made more conformable to Christ in his virtues, then certainly your afflictions are in love; many are conformable to Christ in their ſufferings, that are not made conformable to Christ in his virtues by their ſufferings; many are in poverty, neglect, ſhame, contempt, reproach, &c. like to Chriſt, who yet by theſe are not made more like to Chriſt, in his meekneſs, humbleneſs, heavenlineſs, holineſs, righteouſneſs, faithfulneſs, fruitfulneſs, goodneſs, contentedneſs, patience, ſubmiſſion, ſubjection. Oh but if in theſe things you are made more like to Chriſt, without all peradventure your afflictions are in love. If by afflictions the ſoul bee led to ſhew forth, or to preach forth the virtues of Chriſt, as that word imports,

Witneſs *Judas, Demas*, and thoſe in the 6th. of John, and many Quakers, and other deluded people among us this day.

Exaggeilete, publickly to ſet forth.

in that 1 *Pet.* 2. 9. then certainly thoſe afflictions are in love; for they never have ſuch an operation, but where they are ſet on by a hand of love; when God ſtrikes as an enemy, there all thoſe ſtroaks do but make a man more an enemy to God, as you ſee in *Pharaoh* and others; but when the ſtroaks of God are the ſtroaks of love, Oh then they do but bring the ſoul nearer Chriſt, and transform the ſoul more and more into the likeneſs of Chriſt; if by thy afflictions thou art made more holy, humble, heavenly, &c. they are in love. Every afflicted Chriſtian ſhould ſtrive to bee honoured with that Elogie of *Salvian*, *ſingularis domini præclarus imitator*, An excellent Diſciple of a ſingular Maſter. But..

Iſa. 26. 8, 9, 10
Jer. 5. 3.
Amos 6. 1,--*ult.*

Job 34. 31, 32

Fifthly, If by outward afflictions thy ſoul bee brought more under the inward teachings of God, doubtleſs thy afflictions are in love. *Pſal.* 94. 12. *Bleſſed is the man* *whom thou chaſteneſt, O Lord! and teacheſt him out of thy Law.* All the chaſtening in the world, without divine teaching, will never make a man bleſſed; that man that findes correction attended with inſtruction, and laſhing with leſſoning, is a happy man. If God by the affliction that is upon thee ſhall teach thee how to loathe ſin more, and how to trample upon the world more, and how to walk with God more, thy afflictions are in love; if God ſhall teach thee by afflictions how to dye to ſin more, and how to dye to thy relations more, and how to dye to ſelf-intereſt more, thy afflictions are in love; if God ſhall teach thee by afflictions how to live to Chriſt more, how to lift up Chriſt more, and how to long for Chriſt more, thy afflictions are in love; If God ſhall teach thee by afflictions, to get aſſurance of a better life, and to bee ſtill in a gracious readineſs and preparedneſs for the day of thy death, thy afflictions are in love; if God ſhall teach thee by afflictions how to minde Heaven more, how to live in Heaven more, and how to fit for Heaven more, thy afflictions are in love; if God by afflictions ſhall teach thy proud heart how to lye more low, and thy hard heart how to grow more humble; and thy cenſorious heart how to grow more charitable, and thy carnal heart how to grow more ſpiritual, and thy froward heart how to grow more quiet, &c. thy afflictions are in love. When God teaches thy reins as well as thy brains, thy heart as well as thy head theſe leſſons, or any of theſe leſſons, thy afflictions are in love. *Pambo* an illiterate dunce, as the Hiſtorian terms him, was a learning that one leſſon, *I ſaid I will take heed to my waies that I ſin not with my tongue*, nineteen years, and yet had not learned it. Ah! it is to bee feared that there are many who have been in the ſchool of affliction above this nineteen years, and

Socrat. lib. 4. *cap.* 18.

and yet have not learned any ſaving leſſon all this while; ſurely their afflictions are not in love, but in wrath; where God loves, hee afflicts in love, and where-ever God afflicts in love, there hee will firſt or laſt teach ſuch ſouls ſuch leſſons as ſhall do them good to all eternity. But

Sixthly, If God ſuit your burdens to your backs, your trials to your ſtrength, according to that golden promiſe, 1 *Cor.* 10. 13. Your afflictions are in love. *There hath no temptation taken you, but ſuch as is common to man: but God is faithful, who will not ſuffer you to bee tempted, above that yee are able; but will with the temptation alſo make a way to eſcape, that yee may bee able to bear it.* When Gods ſtroaks and a Chriſtians ſtrength are ſuited one to another, all is in love; let the load bee never ſo heavy that God laies on, if hee put under his everlaſting arms, all is in love. As *Egypt* had many vene-

Iſa. 27. 8
Jer. 30. 11.
ch. 46. 28

Gen. 49. 23, 24.

mous creatures, ſo it had many antidotes againſt them; when God ſhall lay antidotes into the ſoul againſt all the afflictions that befall a Chriſtian, then they are all in love; it is no matter how heavy the burden is, if God gives a ſhoulder to bear it, all is in love; it is no matter how bitter the cup is, if God give courage to drink it off; it is no matter how hot the furnace is, if God gives power to walk in the midſt of it, all is in love.

Seventhly, If thou art willing to lye in the furnace till thy droſs bee conſumed, if thou art willing that the plaiſter ſhould lye on (though it ſmart) till the cure bee wrought, if thou art willing that the phyſick ſhould work (though it makes thee ſick) till the humors bee expelled, all is in love. *Cain* and *Saul*, and *Pharaoh*, were all for the removing away of the ſtroak, the affliction, they cry not out, our ſins are greater than wee

Job 23.10
Mic. 7. 9

are able to bear, but they cry out, our puniſhment is greater than wee are able to bear; they cry not out, Lord take away our ſins, but Lord remove the ſtroak of thy hand. Oh! but when an affliction comes in love upon a ſoul, the language of that ſoul is this, Lord remove the cauſe, rather than the effect, the ſin, rather than the puniſhment, my corruption, rather than my affliction: Lord, what will it avail mee, to have the ſore skinned over, if the corrupt matter ſtill remains in? there is no evil Lord, to the evil of ſin, and therefore deliver mee rather from the evil of ſin, than the evil of ſufferings. I know Lord, that affliction cannot bee ſo diſpleaſing to mee, as ſin is diſhonourable and diſpleaſing to thee; and therefore Lord let mee ſee an end of my ſin, though in this world I ſhould never ſee an end of my ſorrows; Oh! let mee ſee an end of my corruptions, though I ſhould never ſee an end

Gen. 4.13
Iſa. 28. 1, -- 6. ch. 59. 9,--17
Exod. 7,8, 9,10.chapters.

of my corrections. Lord, I had rather have a cure for my heart, than a cure for my head; I had rather bee made whole and ſound within, than without; I had rather have a healthy ſoul, than a healthy body, a pure inſide, than a beautiful outſide; if this bee the ſetled frame and temper of thy ſpirit, certainly thy afflictions are in love.

There was one, who being under marvelous great pains and torments in his body (occaſioned by many ſore diſeaſes that were upon him) cryed out, had I all the world, I would give it for eaſe, and yet for all the world, I would not have eaſe; till the cure bee wrought, ſure his afflictions were in love; the firſt requeſt, the great requeſt, and the laſt requeſt of a ſoul afflicted in love, is, a cure Lord, a cure Lord, a cure Lord, of this wretched heart, and this ſinful life, and all will bee well, all will bee well.

Eighthly and laſtly, If you live a life of Faith in your afflictions, then your afflictions are in love. Now, what is it to live by Faith in affliction, but to live in the exerciſing of Faith upon thoſe precious promiſes that are made over to an afflicted condition? God hath promiſed to bee with his people in their afflictions, *Iſa.* 43. 2, 3. hee hath promiſed to ſupport them under their afflictions, *Iſa.* 41. 10. hee hath promiſed to deliver his people out of their afflictions, *Pſal.* 50. 15. hee hath promiſed to purge away his peoples ſins by affliction, *Iſa.* 1. 25. hee hath promiſed to make his people more partakers of his holineſs by affliction, *Heb.* 12. 10. hee hath promiſed to make afflictions an inlet to a more full and ſweet enjoyment of himſelf, *Hoſea* 2. 14. hee hath promiſed that hee will never leave nor forſake his people in their afflictions, *Heb.* 13. 5, 6. hee hath promiſed that all their afflictions ſhall work for their good,

These following promiſes have been choice cordials, to many Chriſtians under ſore diſtreſſes.
Iſa. 57. 15
ch. 41. 10
1 Tim. 1. 15
Joh. 10. 27, 28, 29
Iſa. 26. 3
Mat. 11. 28
1 Joh. 3. 14

good, *Zech.* 13. 9. *Rom.* 8. 28. Now if thy Faith bee drawn forth to feed upon theſe promiſes, if theſe bee heavenly Manna to thy Faith, and thy ſoul lives upon them, and ſucks ſtrength and ſweetneſs from them, under all the trials and troubles that are upon thee, thy afflictions are in love.

Deut. 32. 13.

A Bee can ſuck honey out of a flower, which a Flie cannot; if thy Faith can extract comfort and ſweetneſs in thy ſaddeſt diſtreſſes out of the breaſts of precious promiſes, and gather one contrary out of another, Honey out of the Rock, thy afflictions are in love. The Promiſes are full breaſts, and God delights that Faith ſhould draw them, they are *pabulum fidei, & anima fidei*, the food of Faith, and the very ſoul of Faith. They are an everlaſting ſpring, that can never bee drawn dry, they are an inexhauſtible treaſure, that can never bee exhauſted, they are the garden of Paradiſe, and full of ſuch choice flowers that will

As the mother delights that the childe ſhould draw hers.

will never fade, but bee alwaies freſh, ſweet, green, and flouriſhing; and if in the day of affliction they prove thus to thy ſoul, thy afflictions are in love. *Sertorius* paid what hee promiſed with fair words, but ſo doth not God; men many times eat their words, but God will never eat his, all his promiſes in Chriſt are *Yea*, and in him *Amen*; hath hee ſpoken it, and ſhall it not come to paſs? if in all thy troubles thy heart bee drawn forth to act Faith upon the promiſes, thy troubles are from love; and thus much by way of anſwer to the firſt Objection.

Plutarch.

2 Cor. 1. 20.

Object. 2 *Oh but Sir! The Lord hath ſmitten mee in my neareſt and deareſt comforts and contentments, and how then can I hold my peace? God hath taken away a husband, a wife, a childe, an onely childe, a boſome friend, and how then can I bee ſilent? &c.*

Anſw. To this I Anſwer, Firſt,

It

If God did not ſtrike thee in that mercy, which w[illegible] near and dear unto thee, it would not amount to an affliction; that is not worthy the name of an affliction, that doth not ſtrike at ſome boſome mercy; that trouble is no trouble, that doth not touch ſome choice contentment; that ſtorm is no ſtorm, that onely blows off the leaves, but never hurts the fruit; that thruſt is no thruſt, that onely touches the cloaths, but never reaches the skin; that cut is no cut, that onely cuts the hatt, but never touches the head; neither is that affliction any affliction, that onely reaches ſome remote enjoyment, but never reaches a *Joſeph* a *Benjamin*, &c.

Secondly, The beſt mercy is not too good for the beſt God; the beſt of the beſt, is not good enough for him who is goodneſs it ſelf; the beſt childe, the beſt yoak-fellow, the beſt friend, the beſt Jewel in all thy Crown muſt bee readily reſigned to thy beſt God; there is no mercy, no enjoyment, no contentment worthy of God, but the beſt; the milk of mercy is for others, the cream of mercy is due to God; the choiceſt, the faireſt, and the ſweeteſt flowers, are fitteſt for the boſome of God; if hee will take the beſt flower in all thy garden, and plant it in a better ſoil, haſt thou any cauſe to murmure? wilt thou not hold thy peace?

Iſa. 43. 22,--25. Mal.1.13, 14.

Thirdly, Your near and dear mercies were firſt the Lords, before they were yours, and alwaies the Lords more than they were yours; when God gives a mercy, hee doth not relinquiſh his own right in that mercy, 1 *Chron.* 29. 14. *All things come of thee, and of thine own have wee given thee.* The ſweet of mercy is yours, but the ſovereign right to diſpoſe of your mercies is the Lords. *Quicquid es, debes creanti, quicquid potes, debes redimenti. Bern.* Whatſoever thou art, thou oweſt to him that made thee; and whatſoever thou haſt, thou oweſt to him that redeemed thee. You ſay it is but juſt and reaſonable that men ſhould do with their own as they pleaſe, and is it not juſt and reaſonable, that God, who is Lord Paramount, ſhould do with his own as hee pleaſes? doſt thou beleeve that the great God may do in Heaven what hee pleaſes, and on the Seas what hee pleaſes, and in the Nations and Kingdomes of the world what hee pleaſes, and in thy heart what hee pleaſes? and doſt thou not beleeve that God may do in thy houſe what hee pleaſes, and do with thy mercies what hee pleaſes? *Job* 9. 12. *Behold hee taketh away*, or hee ſnatcheth away (it may bee a husband, a wife, a childe, an eſtate) *who can hinder him? who will ſay unto him what doeſt thou?* Who dares cavil againſt God? who dares queſtion that God that is unqueſtionable? that chief Lord that is uncontroulable? and who may do with his own

Job plainly alludes to Gods taking away his children, ſervants, and cattel.

own what hee pleaſeth ? *Dan.* 4. 35. *And all the Inhabitants of the earth are reputed as nothing: and hee doth according to his will, in the Army of Heaven, and among the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, what doeſt thou?* Where is the Prince, the Peaſant, the Maſter, the Servant, the Husband, the Wife, the Father, the Child, that dares ſay to God, what doeſt thou? In matters of Arithmetical accounts, ſet one againſt ten, ten againſt a hundred, a hundred againſt a thouſand, a thouſand againſt ten thouſand, although there bee great odds, yet there is ſome compariſon; but if a man could ſet down an infinite number, then there could bee no compariſon at all, becauſe the one is finite, the other infinite; ſo ſet all the Princes and Powers of the earth in oppoſition to God, they ſhall never bee able to withſtand him. It was once the ſaying of *Pompey*, that with one ſtamp of his foot hee could raiſe

Iſa. 45.9

Plutarch in vita Pompei.

raiſe all *Italy* in Arms, but let the great God but ſtamp with his foot, and hee can raiſe all the world in Arms, to own him, to contend for him, or to revenge any affronts that by any are put upon him; and therefore who ſhall ſay unto him, what doeſt thou? water is ſtronger than earth, fire ſtronger than water, Angels ſtronger than men, and God ſtronger than them all; and therefore who ſhall ſay unto God, what doeſt thou, when hee takes their neareſt and their deareſt mercies from them? But

Fourthly, It may bee thou haſt not made a happy improvement of thy near and dear mercies whilſt thou injoyeſt them: thou haſt been taken with thy mercies, but thy heart hath not been taken up in the improvement of them; there are many who are very much taken with their mercies, who make no conſcience of improving their mercies; have thy near and dear mercies been a ſtar to lead thee to Chriſt? have they been a cloud by day, and a pillar of light by night to lead thee towards the heavenly *Canaan*? have they been a *Jacobs* Ladder to thy ſoul? haſt thou by them been provoked to give up thy ſelf to God as a living ſacrifice? haſt thou improved thy near and dear mercies to the enflaming of thy love to God? to the ſtrengthening of thy confidence in God? to the raiſing of thy communion with God? and to the engaging of thy heart to a more cloſe and circumſpect walking before God? &c. if thou haſt not thus improved them, thou haſt more cauſe to bee mute, than to murmure, to bee ſilent, than to be impatient, to fall out with thy ſelf, than to fall out with thy God. Children and fools are taken with many things, but improve nothing; ſuch children and fools are moſt men, they are much taken with their mercies, but they make no improvement of their mercies; and therefore no wonder if

Rom. 12. 1

O God

God ſtrip them of their mercies. The candle of mercy is ſet up, not to play by, but to work by.

Lib. 18. cap. 6.

Pliny ſpeaks of one *Creſſinus*, who improved a little peece of ground to a far greater advantage, than his neighbours could a greater quantity of land, thereupon hee was accuſed of witch-craft, but hee to defend himſelf, brought into the Court his ſervants, and their working-tools, and ſaid, *Veneficia mea Quirites hæc ſunt*, theſe are my witch-crafts (O yee *Romans*) theſe ſervants, and theſe working-tools, are all the witch-craft that I know of; when the people heard this plea, with one conſent they acquitted him, and declared him not guilty; and ſo his little peece of ground was ſecured to him; there is no way to ſecure your mercies, but by improving of them, there is nothing that provokes God to ſtrip you of your mercies, like the non-improvement of them, *Matth.* 25. 24,—31. *Take therefore the talent from him*, *and give it unto him which hath ten talents.* By ſome ſtroak or other God will take away the mercy that is not improved; if thy ſlothfulneſs hath put God upon paſſing a ſentence of death upon thy deareſt mercy, thank thy ſelf, and hold thy peace.

Fifthly, If in this caſe God had made thee a preſident to others, thou muſt have held thy peace, how much more then ſhouldſt thou bee mute when God hath made many others preſidents to thee? Did not God ſmite *Aaron* in his dear and near enjoyments, *Levit.* 10. 1, 2. and doth hee not hold his peace? did not God ſmite *David* in his *Abſalom*, and *Abraham* in his *Sarah*, and *Job* in his ſons, daughters, eſtate and body, and *Jonah* in his Gourd? art thou more beloved than theſe? no; haſt thou more grace than theſe? no; haſt thou done more for divine glory than theſe? no; art thou richer in ſpiritual expe-

Jonah 4. 6, 7, 8.

riences than theſe? no; haſt thou attained to higher enjoyments than theſe? no; haſt thou been more ſerviceable in thy Generation than theſe? no; haſt thou been more exemplary in thy life and converſation than theſe? no, &c. then why ſhouldeſt thou murmure and fret at that which hath been the common lot of the deareſt Saints?

Though God hath ſmitten thee in this or that near and dear enjoyment, it is thy wiſdome to hold thy peace; for that God that hath taken away one, might have taken away all. Juſtice writes a ſentence of death upon all *Jobs* mercies at once, and yet hee holds his peace, and wilt not thou hold thine, though God hath cropt the faireſt Flower in all thy garden? Job 1.

Anytus a young ſpark of *Athens*, came revelling into *Alcibiades* houſe, and as hee ſate at ſupper with ſome ſtrangers, hee roſe on a ſudden, and took away one half of his plate, thereupon the Gueſts ſtormed, and took on at it, he bade them bee quiet, and told them, that hee had dealt kindly with him, ſince that hee had left the one half, whereas hee might have taken all: ſo when our hearts begin to ſtorm and take on, when God ſmites us in this neer mercy, and in that dear enjoyment, Oh! let us lay the Law of ſilence upon our hearts, let us charge our ſouls to bee quiet; for that God that hath taken away one childe, might have took away every childe, and hee that hath taken away one friend, might have taken away every friend, and hee that hath taken away a part of thy eſtate, might have taken away thy whole eſtate, therefore hold thy peace, let who will murmure, yet bee thou mute.

Sixthly, It may bee thy ſins have been much about thy near and dear injoyments; it may bee thou haſt over-loved them, and over-prized them, and over-much delighted thy ſelf in them; it may bee they have often had thy heart, when they ſhould have had but thy hand; it may bee that care, that fear, that confidence, that joy that ſhould have been expended upon more noble objects, hath been expended upon them; thy heart, Oh Chriſtian! is Chriſts bed of ſpices, and it may bee thou haſt beded thy mercies with thee, when Chriſt hath been put to lye in an out-houſe; thou haſt had room for them, when thou haſt had none for him, they have had the beſt, when the worſt have been counted good enough for Chriſt. It is ſaid of *Ruben*, that hee went up to his Fathers bed. Ah! how often hath one creature-comfort, and ſometimes another, put in between Chriſt and your ſouls? how often have your dear injoyments gone up to Chriſts bed? It is ſaid of the *Babylonians*, that they came in to *Aholah*, and *Aholibahs* bed of love; may it not hee ſaid of your near and dear mercies, that they have come into Chriſts

Luk. 2. 7

Gen. 49. 4.

Ezek. 23. 17.

Chriſts bed of love? your hearts, they being that bed wherein Chriſt delights to reſt and repoſe himſelf. Now, if a husband, a childe, a friend, ſhall take up that room in thy ſoul that is proper and peculiar to God, God will either imbitter it, remove it, or bee the death of it; if once the love of a wife runs out more to a ſervant, than to her husband, the Maſter will turn him out of doors, though otherwiſe hee were a ſervant worth gold. The ſweeteſt comforts of this life, they are but like treaſures of Snow; now do but take a handful of Snow, and cruſh it in your hands, and it will melt away preſently, but if you let it lye upon the ground, it will continue for ſome time; and ſo it is with the contentments of this world, if you graſp them in your hands, and lay them too near your hearts, they will quickly melt and vaniſh away, but if you will not hold them too faſt in your hands, nor lay them too cloſe to your hearts, they will abide the

Cant. 3.7

longer with you. There are thoſe that love their mercies into their graves, that hug their mercies to death, that kiſs them, till they kill them: Many a man hath ſlain his mercies, by ſetting too great a value upon them; many a man hath ſunk his ſhip of mercie, by taking up in it; over-loved mercies are ſeldome long-liv'd, *Ezek.* 24. 21. -- when I take from them the joy of their glory, the deſire of their eyes, and that whereupon they ſet their minds, their ſons and their daughters; the way to loſe your mercies, is to indulge them; the way to deſtroy them, is to fix your minds and hearts upon them; thou mayeſt write bitterneſs and death upon that mercie firſt, that hath firſt taken away thy heart from God. Now, if God hath ſtript thee of that very mercy with which thou haſt often committed ſpiritual Adultery, and Idolatry, haſt thou any cauſe to murmure? haſt thou not rather cauſe to hold thy peace, and to be mute before the Lord? Chriſtians, your hearts are Chriſts royal Throne, and in this Throne Chriſt will bee chief (as *Pharaoh* ſaid to *Joſeph*, Gen. 41. 40.) hee will endure no competitor, if you ſhall attempt to throne the creature, bee it never ſo near and dear unto you, Chriſt will dethrone it, hee will deſtroy it, hee will quickly lay them in a bed of duſt, who ſhall aſpire to his royal Throne. But

Seventhly, Thou haſt no cauſe to murmure, becauſe of the loſs of ſuch near and dear enjoyments, conſidering thoſe more noble and ſpiritual mercies and favours that thou ſtill enjoyeſt; grant that *Joſeph* is not, and *Benjamin* is not, yet Jeſus is, hee is yeſterday and to day and the ſame for ever; thy union and communion with Chriſt remains ſtill, the immortal ſeed abides in thee ſtill, the Sun of Righteouſneſs ſhines upon thee ſtill, thou art in favour with God ſtill, and thou art under the anointings of the Spirit

Gen. 42. 36.
Heb. 13. 8
1 Joh. 3. 9.

rit ſtill, and under the influences of Heaven ſtill, &c. and why then ſhouldeſt thou mutter, and not rather hold thy peace? I have read of one *Dydimus* a godly Preacher, who was blind, *Alexander* a godly man once ask'd him whether hee was not ſore troubled and afflicted for want of his ſight? Oh yes I ſaid *Dydimus*, it is a great affliction and grief unto mee, then *Alexander* chid him, ſaying, hath God given you the excellency of an Angel, of an Apoſtle, and are you troubled for that which Rats, and Mice, and brute beaſts have? So ſay I, Ah Chriſtians! hath God bleſſed you with all ſpiritual bleſſings in heavenly places? hath the Lord given you himſelf for a portion? hath hee given you his Son for your redemption, and his Spirit for your inſtruction? and will you murmure? hath hee given his grace to adorn you? his promiſes to comfort you, his ordinances to better you, and the hopes of Heaven to encourage you? and will you mutter?

Jerom.

Epheſ. 1. 3, 4.

ter? *Paulinus Nolanus*, when his City was taken from him, prayed thus, Lord (ſaid hee) let mee not bee troubled at the loſs of my gold, ſilver, honour, &c, for thou art all, and much more than all theſe unto mee; in the want of all your ſweeteſt enjoyments, Chriſt will bee all in all unto you: my Jewels are my husband, ſaid *Phocion*'s wife, my ornaments are my two ſons, ſaid the Mother of the *Gracchi*, my treaſures are my friends, ſaid *Conſtantius*; and ſo may a Chriſtian under his greateſt loſſes, ſay, Chriſt is my richeſt Jewels, my chiefeſt treaſures, my beſt ornaments, my ſweeteſt delights; look what all theſe things are to a carnal heart, a worldly heart, that (and more) is Chriſt to mee.

Col. 3. 11
Plutarch. in vita Phocion.

Eighthly, If God by ſmiting thee in thy neareſt and deareſt injoyments ſhall put thee upon a more thorow ſmiting and mortifying of thy deareſt ſins, thou haſt no cauſe to murmure; God cures *David* of adultery, by killing his endeared childe. There is ſome *Dalilah*, ſome darling, ſome beloved ſin or other, that a Chriſtians calling, condition, conſtitution, or temptations leads him to play withall, and to hug in his own boſome, rather than ſome other. As in a ground that lieth untilled, amongſt the great variety of weeds, there is uſually ſome maſter-weed that is rifer and ranker than all the reſt; And as it is in the body of man, that although in ſome degree or other, more or leſs, there bee a mixture of all the four elements, nor any of them wholly wanting, yet there is ſome one of them predominant, that gives the denomination, in which regard ſome are ſaid to be of a ſanguin, ſome of a phlegmatick, ſome of a cholerick, and ſome of a melancholick conſtitution: So it is alſo in the ſouls of men, though there bee a general mixture and medly of all evil and corrupt qualities, yet is there ſome one uſually that is Paramount, which like

Pſa. 18. 23
Heb. 12. 1

like the Prince of Devils, is moſt powerful and prevalent, that ſwayeth and ſheweth forth it ſelf more eminently and evidently than any other of them do. And as in every mans body there is a ſeed and principle of death, yet in ſome there is a proneneſs to one kinde of diſeaſe more than other that may haſten death: So, though the root of ſin and bitterneſs hath ſpread it ſelf over all, yet every man hath his inclination to one kinde of ſin, rather than another, and this may bee called a mans proper ſin, his boſome ſin, his darling ſin. Now, it is one of the hardeſt works in this world to ſubdue and bring under this boſome ſin. Oh! the prayers, the tears, the ſighs, the ſobs, the groans, the gripes that it will coſt a Chriſtian before hee brings under this darling ſin!

Look upon a Rabbets skin, how well it comes off till it comes to the head, but then what haling and pulling is there before it ſtirs? So it is in the mortifying, in the crucifying of ſin; a man may eaſi ſubdue and mortifie ſuch and ſuc ſins, but when it comes to the hea ſin, to the maſter-ſin, to the boſome-ſin, Oh! what tugging an pulling is there? What ſtriving an ſtrugling is there, to get off tha ſin, to get down that ſin? Now, i the Lord by ſmiting thee in ſom near and dear enjoyment ſhal draw out thy heart to fall upo ſmiting of thy maſter-ſin, and ſhal ſo ſanctifie the affliction, as to make it iſſue in the mortificatio of thy boſome corruption, wha eminent cauſe wilt thou have rather to bleſs him, than to ſit dow and murmure againſt him? and doubtleſs, if thou art dear to God, God will, by ſtriking thy deareſt mercy, put thee upon ſtriking at thy darling-ſin; and therefore hold thy peace, even then when God touches the apple of thine eye.

Ninthly, Conſider, That the Lord hath many waies to make up the loſs of a near and dear mercy to thee;

Mat. 19. 27,--ult.

thee; hee can make up thy loſs in ſomething elſe that may bee better for thee, and hee will certainly make up thy loſs, either in kinde, or in worth; hee took from *David* an *Abſalom*, and hee gave him a *Solomon*, hee took from him a *Michal*, and gave him a wiſe *Abigail*, hee took from *Job* ſeven ſons and three daughters, and afterwards hee gives him ſeven ſons, and three daughters, hee took from *Job* a fair eſtate, and at laſt doubled it to him, hee removed the bodily preſence of Chriſt from his diſciples, but gave them more abundantly of his ſpiritual preſence, which was far the greater and the ſweeter mercy. If *Moſes* bee taken away, *Joſhua* ſhall bee raiſed in his room; if *David* bee gathered to his Fathers, a *Solomon* ſhall ſucceed him in his Throne; if *John* bee caſt into priſon, rather than the Pulpit ſhall ſtand empty, a greater than *John*, even Chriſt himſelf will begin to preach: hee that lives upon God in the loſs of creature-comforts, ſhall finde all made up

The firſt and laſt chapters of Job compared.
Joh. 16.7, 8. &c.
Act. 2.

up in the God of comforts; hee ſhall bee able to ſay, though my childe is not, my friend is not, my yoak-fellow is not, yet my God liveth, and bleſſed bee my Rock, *Pſal.* 89. 46. though this mercy is not, and that mercy is not, yet covenant mercies, yet the ſure mercies of *David* continue, theſe bed and board with mee, theſe will to the grave, and to glory with mee. I have read of a godly man, who living near a Philoſopher, did often perſwade him to become a Chriſtian: Oh but ſaid the Philoſopher! I muſt, or may loſe all for Chriſt; to which the good man replied, if you loſe any thing for Chriſt, hee will bee ſure to repay it a hundred fold; I but ſaid the Philoſopher, will you bee bound for Chriſt, that if he do not pay mee, you will? yes that I will, ſaid the good man: So the Philoſopher became a Chriſtian, and the good man entred into bond for performance of covenants; ſome time after it happened that the Philoſopher fell

2 Sam. 23. 5.

fell ſick on his death-bed, and holding the bond in his hand, ſent for the party engaged, to whom hee gave up the bond, and ſaid, Chriſt hath paid all, there is nothing for you to pay, take your bond and cancel it. Chriſt will ſuffer none of his children to go by the loſs: he hath all, and hee will make up all to them; in the cloſe Chriſt will pay the reckoning; no man ſhall ever have cauſe to ſay, that hee hath been a loſer by Chriſt; and therefore thou haſt much cauſe to bee mute, thou haſt no cauſe to murmure, though God hath ſnatch'd the faireſt and the ſweeteſt flower out of thy boſome.

Tenthly, How canſt thou tell, but that that which thou calleſt a near and dear mercy, if it had been continued longer to thee, might have proved the greateſt croſs, the greateſt calamity and miſery that ever thou didſt meet with in this world? Our mercies like choice Wines, many times turn into Vinegar;

The Lamentations of Jeremiah are a full proof of this.

negar; our faireſt hopes are often blaſted and that very mercy which wee ſometimes have ſaid ſhould be a ſtaff to ſupport us, hath proved a ſword to peirce us, how often have our moſt flouriſhing mercies withered in our hands? and our boſome-contentments been turned into gall and wormwood? If God had continued the life of *Davids* childe to him, it would have been but a living Monument of his ſin and ſhame, and all that knew the childe would have pointed at him, yonder goes *Davids* baſtard, and ſo have kept *Davids* wound ſtill a bleeding; many Parents who have ſought the lives of their children with tears, have lived afterwards to ſee them take ſuch courſes, and come to ſuch diſmal ends, as have brought their gray-hairs with ſorrow to their graves. It had been ten thouſand times a greater mercy to many Parents to have buried their children, as ſoon as ever they had been born, than to ſee them come to ſuch unhappy ends as they often

2 Sam. 12. 16.

This age affords many ſad inſtances of this nature; who can think of *Tiburn*, & queſtion it? and of killing & drowning; and ſay, how can this bee?

often do. Well Chriſtian! it may bee the Lord hath taken from thee ſuch a hopeful ſon, or ſuch a dear daughter, and thou ſayeſt how can I hold my peace; but heark Chriſtian, heark, canſt thou tell mee how long thou muſt have travelled in birth again with them before they had been born again, before they had been twice born? would not every ſin that they had committed againſt thy gracious God, cauſe a new throw in thy ſoul? would not every temptation that they had fallen before, been as a dagger at thy heart? would not every affliction that ſhould have befallen them, been as a knife at thy throat? what are thoſe pains, and pangs, and throws of child-birth, to thoſe after pains, pangs and throws that might have been brought upon thee by the ſins and ſufferings of thy children? Well Chriſtians, hold your peace; for you do not know what thorns in your eyes, what goads in your ſides, nor what ſpears in your hearts, ſuch near and dear mercies might have proved, had they been longer continued.

Eleventhly, Thou canſt not tell how bad thy heart might have proved under the enjoyment of thoſe near and dear mercies that now thou haſt loſt; *Iſrael* were very bad whilſt they were in the wilderneſs, but they were much worſe when they came to poſſeſſe *Canaan*, that Land of deſires; mans blood is apt to riſe with his outward good: In the winter, men gird their cloaths cloſe about them, but in the Summer they let them hang looſe; in the winter of adverſity many a Chriſtian girds his heart cloſe to God, to Chriſt, to Goſpel, to Godlineſs, to Ordinances, to Duties, &c. who in the ſummer of mercy, hangs looſe from all.

Deut. 32. *ult*. 5. to the end.
Jer. 5. 7, 8, 9. ch. 2. 31. & ch. 22. 21.
Hoſea 4. 7

I have read of the Pine-tree, that if the bark bee pulled off, it will laſt a long time, but if it continue long on, it rots the tree. Ah! how bad, how rotten, how baſe would many have proved, had not God pulled off their bark of health, wealth, friendſhip, &c? near and dear relations they ſtick as cloſe to us as the bark of a tree ſticks to the tree, and if God ſhould not pull off this bark, how apt ſhould wee be to rot and corrupt our ſelves? therefore God is fain to bark us, and peel us, and ſtrip us naked, and bare of our deareſt enjoyments, and ſweeteſt contentments, that ſo our ſouls, like the Pine-tree, may proſper and thrive the better; who can ſeriouſly conſider of this, and not hold his peace, even then when God takes a Jewel out of his boſome? Heap all the ſweeteſt contentments, and moſt deſirable enjoyments of this world upon a man, they will not make him a Chriſtian; heap them upon a Chriſtian, they will not make him a better Chriſtian; many a Chriſtian hath been made worſe by the good things of this world, but where is the Chriſtian that hath been better-ed

Qui te non habet, Domine Deus, totum perdidit. Bern.

ed by them? therefore bee quiet when God ſtrips thee of them.

Twelfthly and laſtly, Get thy heart more affected with ſpiritual loſſes, and then thy ſoul will bee leſs afflicted with thoſe temporal loſſes that thou mourneſt under: Haſt thou loſt nothing of that preſence of God that once thou hadſt with thy ſpirit? haſt thou loſt none of thoſe warmings? meltings? quicknings and chearings that once thou hadſt? haſt thou loſt nothing of thy communion with God? nor of the joyes of the ſpirit, nor of that peace of conſcience that once thou enjoyedſt? haſt thou loſt none of that ground that once thou hadſt got upon ſin, Satan, and the world? haſt thou loſt nothing of that holy vigour and heavenly heat that once thou hadſt in thy heart? if thou haſt not (which would bee a miracle, a wonder) why doeſt thou complain of this or that temporal loſs? for what is this but to complain of the loſs of thy purſe,

Qui te non habet, Domine Deus, totum perdidit. Bern.

purſe, when thy gold is ſafe? if thou art a loſer in ſpirituals, why doſt thou not rather complain that thou haſt loſt thy God, than that thou haſt loſt thy gold? and that thou haſt loſt thy Chriſt, than that thou haſt loſt thy Husband? and that thou haſt loſt thy Peace, than that thou haſt loſt thy Childe? and that thou art damnified in ſpirituals, than that thou art damnified in temporals? Doſt thou mourn over the body the ſoul hath left? mourn rather over the ſoul that God hath forſaken (as *Samuel* did for *Saul*) ſaith one. 1 Sam. 15. 35

I have read of *Honorius* a *Roman* Emperour, who was ſimple and childiſh enough, when one told him *Rome* was loſt, hee was exceedingly grieved, and cried out, Alaſs! Alaſs! for hee ſuppoſed it was his Hen that was called *Rome*, which Hen hee exceedingly loved; but when it was told him it was his imperial City of *Rome* that was beſiedged by *Alaricus*, and taken, and all the Citizens rifled and made a prey to the rude enraged ſouldiers, then his ſpirits were revived, that his loſs was not ſo great as hee imagined; now, what is the loſs of a husband, a wife, a childe, a friend, to the loſs of God, Chriſt, the Spirit, or the leaſt meaſure of Grace, or Communion with God? &c. I ſay, What are all ſuch loſſes, but the loſs of a Hen to the loſs of *Rome*? and yet ſo ſimple and childiſh are many Chriſtians, that they are more affected and afflicted with the loſs of this and that poor temporal injoyment, than they are with the loſs of their moſt ſpiritual attainment. Ah Chriſtians! bee but more affected with ſpiritual loſſes, and you will bee more quiet and ſilent under temporal loſſes; let the loſs of *Rome* trouble you more, and then the loſs of your Hen will not trouble you at all. Let theſe things ſuffice for anſwer to the ſecond Objection.

Object. 3. *Oh but my afflictions, my troubles, have been long upon mee! and*

and how then can I hold my peace? were they but of yeſterday I would bee quiet, but they are of a long continuance, and therefore how can I bee ſilent? &c.

To this I anſwer, Firſt, Thou canſt not date thy affliction from the firſt day of thy pollution; thou haſt been polluted from the womb, but thou haſt not been afflicted from the womb; many have been the daies, the years ſince thou waſt born in ſin, few have been the daies, the years that thou haſt experienced ſorrow; thou canſt not eaſily number the daies of thy ſinning, thou canſt eaſily number the daies of thy ſuffering; thou canſt not number thy daies of mercy, thou canſt eaſily number thy daies of calamity; thou canſt not number thy daies of health, but thou canſt eaſily tell over thy daies of ſickneſs.

Pſal. 51. 5
Rom. 5. 12

Secondly, Thy afflictions are not ſo long as the afflictions of other

Saints; compare thy winter nights and other Saints winter nights together; thy ſtorms and troubles, and other Saints ſtorms and troubles together, thy loſſes and other Saints loſſes together, thy miſeries and other Saints miſeries together, witneſs the proofs in the Margin; thy afflictions are but as a moment, they are but as yeſterday, if compared with the afflictions of other Saints, whoſe whole lives have been made up of ſorrows and ſufferings, as the life of Chriſt was; many a mans life hath been nothing but a lingring death, *Job* 21. 25. *And another dieth in the bitterneſs of his ſoul, and never eateth with pleaſure.* There are thoſe that have never a good day all their daies, who have not a day of reſt among all their daies of trouble, not a day of health among all their daies of ſickneſs, not a day of gladneſs among all their daies of ſadneſs, nor a day of ſtrength among all their daies of weakneſs, nor a day of honour among

Pſalms 77, & 88.
Gen. 15. 12, 13.
Exod. 12. 40, 41, 42
Jer. 25. 11, 12.

all their daies of reproach; whoſe whole life is one continued winters night, who every day drink gall and wormwood, who lye down ſighing, who riſe groaning, and who ſpend their daies in complaining, no ſorrow to our ſorrows, no ſufferings to our ſufferings; ſome there bee who have alwaies tears in their eyes, ſorrows in their hearts, rods on their backs, and croſſes in their hands; but it is not ſo with thee, therefore bee ſilent.

Luk. 2. 81

Thirdly, The longer thy affliction hath been, the ſweeter will Heaven bee to thee at laſt; the longer the Iſraelites had been in the wilderneſs, the ſweeter was *Canaan* to them at laſt; the longer the ſtorm, the ſweeter the calm; the longer the winter nights, the ſweeter the ſummer daies; long afflictions will much ſet off the glory of Heaven; the harbour is moſt ſweet and deſirable to them that have been long toſſed upon the

Pſal. 126. 1, 2, 5, 6. compared.

See this largely o pened in my being Pearls.

the Seas: So will Heaven bee to thoſe who have been long in a Sea of troubles. The new Wine of Chriſts Kingdome is moſt ſweet to thoſe that have been long a drinking of gall and vinegar, the Crown of glory will bee moſt delightful to them, who have been long in combating with the world, the fleſh, and the devil. The longer our Journey is, the ſweeter will be our end; and the longer our paſſage is, the ſweeter will our Haven be; the higher the mountain, the gladder wee ſhall bee when wee are got to the top of it; the longer the heir is kept from his inheritance, the more delight hee will have when hee comes to poſſeſs it.

Luk. 22. 18

Fourthly, They are not long, but ſhort, if compared to that eternity of glory that is reſerved for the Saints, 2 *Cor*. 4. 16, 17, 18. If you turn to the words, you ſhall finde for affliction glory, for light afflictions, a weight of glory, and for ſhort momentany afflictions, eternal glory;

See this largely opened in my String of Pearls.

glory; there will quickly be an end of thy ſadneſſe, but there will never be an end of thy happineſs; there will ſoon bee an end of thy calamity and miſery; there will never be an end of thy felicity and glory; the Kingdomes of this world are not laſting, much leſs are they everlaſting, they have all their climacterical years, but the Kingdome of Heaven is an everlaſting Kingdome, of that there is no end. There were ſeven ſorts of Crowns that were in uſe among the *Roman* Victors, but they were all fading and periſhing; but the Crown of glory that at laſt God will ſet upon the heads of his Saints, ſhall continue as long as God himſelf continues. Who can look upon thoſe eternal Manſions that are above, and thoſe everlaſting pleaſures that bee at Gods right hand, and ſay, that his affliction is long? Well Chriſtian, let thy afflictions be never ſo long, yet one hours being in the boſome of Chriſt, will make thee forget both the length and

Pſal.45.& 72. & 89. Iſa. 9. 7. 1 Pet. 1. 4 2 Epiſt. 1. 11.

ſtrength of all thy afflictions.

Fifthly, The longer you have been afflicted, the more in ſpiritual experiences you have been enriched. 2 Cor. 1. 5. *For as the ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.* The lower the ebbe, the higher the tide, the more pain, the more gain, the more afflicted, the more comforted, the lower wee are caſt, the higher we ſhall bee raiſed. Of all Chriſtians, none ſo rich in ſpiritual experiences, as thoſe that have been long in the ſchool of affliction. Oh the bleſſed ſtories that ſuch can tell of the power of God ſupporting them, of the wiſdome of God directing them, of the favour of God comforting them, of the preſence of God aſſiſting them! Oh the love-tokens, the love-letters, the bracelets, the Jewels, that they are able to produce ſince they have been in the furnace of affliction! Oh the ſins that long afflictions have diſcovered and mortified! O the temp-

Heb.12.11
2 Cor. 12. 9
Job 33. 17,--22

temptations that long afflictions have prevented and vanquiſhed! you ſhall as ſoon number the ſtars of Heaven, and the ſands of the Sea, as you ſhall number up the heavenly experiences of ſuch Chriſtians that have been long under afflictions; the afflicted Chriſtians heart is fulleſt of ſpiritual treaſure; though hee may bee poor in the world, yet hee is rich in faith and holy experiences, and what are all the riches of this world to ſpiritual experiences? one ſpiritual experience is more worth than a world, and upon a dying-bed, and before a judgement ſeat, every man will bee of this opinion. The men of this world will, with much quietneſs and calmneſs of ſpirit, bear much, and ſuffer much, I and ſuffer long, when they finde their ſufferings to add to their revenues: and ſhall nature do more than grace? It is the common voice of nature, *Who will ſhew us any good?* how ſhall wee come to be great, and high, and rich in the world? wee care not what wee

James 2. 5

Pſal. 4. 6

ſuffer; nor how long wee ſuffer, ſo wee may but add houſe to houſe, heap to heap, bagg to bagg, and land to land. Oh how much more then ſhould Chriſtians bee quiet and calm under all their afflictions? though they are never ſo long? conſidering that they do but add Jewels to a Chriſtians Crown, they do but adde to his ſpiritual experiences; the long afflicted Chriſtian hath the fulleſt and the greateſt trade, and in the day of account will bee found the richeſt man.

Iſa. 5. 8

Sixthly, Long afflictions ſometimes are but preparatives to long liv'd mercies; *Joſephs* thirteen years impriſonment, was but a preparative to fourſcore years reigning like a King: *Davids* ſeven years baniſhment, was but a preparative to forty years reigning in much honour and glory; *Jobs* long afflictions were but preparatives to more long-lived mercies, as you may ſee in that laſt of *Job*; and thoſe ſad and ſore trials that the Jews have been under for above this ſixteen hundred years, are to prepare them for thoſe matchleſs mercies, and thoſe endleſs glories (in ſome ſenſe) that God in the latter daies will crown them with. *Iſa.* 54. 11, 12, 13, 14. *O thou afflicted! toſſed with tempeſt, and not comforted, behold, I will lay thy ſtones with fair colours, and lay thy foundations with ſaphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones. And all thy children ſhall bee taught of the Lord, and great ſhall bee the peace of thy children. In righteouſneſs ſhalt thou bee eſtabliſhed; thou ſhalt bee far from oppreſſion, for thou ſhalt not fear; and from terrour, for it ſhall not come near thee.* Though they have been long afflicted and toſſed, yet they ſhall at laſt upon glorious foundations bee eſtabliſhed; God will not onely raiſe them out of their diſtreſſed eſtate, wherein now they are, but hee will advance them to a moſt eminent and glorious condition in this world; they ſhall bee very glorious,

Iſa. 62. 63. and ch. 66

ous, and outſhine all the world in ſpiritual excellencies, and outward dignities, *Iſa.* 60. 14, 15. *The ſons alſo of them that afflicted thee, ſhall come bending unto thee; and all they that deſpiſed thee, ſhall bow themſelves down at the ſoles of thy feet; and they ſhall call thee The City of the Lord, The Zion of the holy One of Iſrael. Whereas thou haſt been forſaken and hated, ſo that no man went thorow thee: I will make thee an eternal excellency, a joy of many Generations.* Ah Chriſtians! do not mutter nor murmure under your long afflictions, for you do not know but that by theſe long afflictions God may prepare and fit you for ſuch favours and bleſſings that may never have end; by long afflictions God many times prepares his people for temporal, ſpiritual, and eternal mercies; if God by long afflictions makes more room in thy ſoul for himſelf, his Son, his Spirit, his Word; if by long afflictions hee ſhall crucifie thy heart more to the world, and to thy relations, and frame and faſhion thy ſoul more for celeſtial enjoyments, haſt thou any cauſe to murmure? ſurely no. But

Seventhly, The longer a Saint is afflicted on earth, the more glorious hee ſhall ſhine in Heaven; the more affliction here, the more glory hereafter: This Truth may bee thus made out:

2 Cor. 4. 16, 17, 18
Mat. 5. 10, 11, 12

First, The more gracious ſouls are afflicted, the more their graces are exerciſed and encreaſed, *Heb.* 12. 10, *Rom.* 5. 3, 4, 5. Now, the more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name; grace is glory in the bud, and glory is grace at the full; glory is nothing but the perfection of grace; happineſs is nothing but the perfection of holineſs; grace is glory in the ſeed, and glory is grace in the flower; grace is glory militant, and glory is grace triumphant; grace and

2 Cor. 3. *ult.*

and glory differ (*non ſpecie, ſed gradu*) in degree, not kinde, as the learned ſpeak. Now it is moſt certain, that the more gracious ſouls are afflicted, the more their graces are exerciſed; and the more grace is exerciſed, the more it is encreaſed, as I have ſufficiently demonſtrated in this treatiſe already. But

Secondly, The longer a gracious ſoul is afflicted, the more his religious duties will bee multiplied, *Pſal.* 109. 4. *For my love they are my adverſaries: but I give my ſelf unto prayer*, or as the Hebrew reads it, *But I am prayer, or a man of prayer.* In times of affliction a Chriſtian is all prayer, hee is never ſo much a man of prayer, a man given up to prayer, as in times of affliction. A Chriſtian is never ſo frequent, ſo fervent, ſo abundant in the work of the Lord, as when hee is afflicted, *Iſa.* 26. 16. *Lord, in trouble have they viſited thee, they poured out a prayer when they*

Pſa. 42. 1, 2, 3, 4, 5.
Pſal. 63. 1, 2, 3, 8.
Jer. 31. 18, 19
Hoſ. 5. *ult.* with ch. 6. 1, 2
Pſal. 116. 3, 4. and Pſal. 143. 6, 7

thy chaſtening was upon them. Now, they do not onely pray, but they pour out a prayer, they were freely, largely, and abundantly in prayer, when the rod was upon them. Look, as men plentifully pour out water for the quenching of a fire, ſo did they plentifully pour out their prayers before the Lord; and as affliction puts a man upon being much in prayer, ſo it puts him upon other duties of Religion anſwerably. Now this is moſt certain, that though God will reward no man for his works, yet hee will reward every man according to works, 1 *Cor.* 15. *ult. Therefore my beloved Brethren, bee yee ſtedfaſt, unmoveable, alwaies abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord*, 2 Cor. 9. 6. *But this I ſay, hee which ſoweth ſparingly, ſhall reap ſparingly; and hee which ſoweth bountifully, ſhall reap bountifully*; or hee which ſoweth in benedictions or bleſſings, ſhall reap in benedictions, as it runs in the original.

Matth. 25. 14. 26. God will reward his people, *ſecundum laborem.* Bern.

It is an excellent obſervation of *Calvin* upon Gods rewarding the *Rechabites* obedience, *Jer.* 35. 19. God (ſaith hee) oft recompenceth the ſhadows and ſeeming appearances of virtue, to ſhew what complacency hee takes in the ample rewards hee hath reſerved for true and ſincere piety. Now, if the longer a Chriſtian is afflicted, the more his religious ſervices will bee multiplied, and the more they are multiplied, the more his glory at laſt will bee encreaſed, then, the longer a Saint is afflicted on earth, the more glory he ſhall have when hee comes to Heaven. But

Thirdly, The longer any Saint is afflicted, the more into the image and likeneſs of Chriſt hee will bee transformed: It is one of Gods great deſigns and ends in afflicting of his people, to make them more conformable to his Son, and God will not loſe his end; men often loſe theirs, but God never hath, nor will loſe his, and experience tells

Rom. 8. 28, 29, &c. 2 Cor. 1 5, 6, 7 Phil. 3. 10 Heb. 2. 10 2 Tim. 2. 12.

tells us, that God doth every day by afflictions accompliſh this end upon his people; the longer they are afflicted, the more they are made conformable to Chriſt, in meekneſs, lowlineſs, ſpiritualneſs, heavenlineſs, in faith, love, ſelf-denial, pitty, compaſſion, &c. Now certainly, the more like to Chriſt, the more beloved of Chriſt; the more a Chriſtian is like to Chriſt, the more hee is the delight of Chriſt; and the more like to Chriſt on earth, the nearer the ſoul ſhall ſit to Chriſt in Heaven; nothing makes a man more conformable to Chriſt than afflictions. *Juſtin Martyr* (in his ſecond Apology for the Chriſtians) hath obſerved, that there is ſcarce any prediction or prophecy concerning our Saviour Chriſt the Son of God to bee made man, but the Heathen writers (who were all after *Moſes*) did from thence invent ſome fable, and feign it to have been acted by ſome one or other of *Jupiters* Sons, onely the Prophecies about the croſs of

Chriſt, they have taken for the ground of no fable, they have not among all their fictions told us of any one of *Jupiters* Sons that was crucified, that acted his part upon the croſs; many would wear the Crown with Chriſt, that do not care for bearing the croſs with Chriſt. But

Eighthly, The longer they have been, the greater cauſe thou haſt to bee ſilent and patient, for impatience will but lengthen out the day of thy ſorrows; every impatient act adds one link more to the chain, every act of frowardneſs adds one laſh more to thoſe that have already been laid on, every act of muttering will but add ſtroak to ſtroak, and ſting to ſting; every act of murmuring will but add burden to burden, and ſtorm to ſtorm; the moſt compendious way to lengthen out thy long afflictions, is to fret, and vex, and murmure under them; as thou wouldeſt ſee a ſpeedy iſſue of thy long afflictions,

ons, ſit mute and ſilent under them.

Ninthly, Gods time is the beſt time; mercy is never nearer; ſalvation is at hand, deliverance is at the door, when a mans heart is brought into ſuch a frame, as to bee freely willing that God ſhould time his mercy, and time his deliverance for him. The Phyſicians time is the beſt time for the patient to have eaſe; the impatient patient cryes out to his Phyſician, Oh Sir! a little eaſe, a little refreſhment; Oh the pains, the torments that I am under! Oh Sir! I think every hour two, and every two ten, till comfort comes, till refreſhment comes; but the prudent Phyſician hath turned the hourglaſs, and is reſolved that his Phyſick ſhall work ſo long, though his patient frets, flings, roars, tears: So when wee are under afflictions, wee are apt to cry out, how long Lord ſhall it bee before eaſe comes? before deliverance comes? Oh the tor-

Act. 27. 13,--*ult.*

Pſal. 6. 3.
Pſal. 13. 1, 2
Pſal. 94. 9, 10
Rev. 6. 10

tortures! Oh the torments that wee are under! Lord a little refreſhment; Oh how long are theſe nights! Oh how tedious are theſe daies! but God hath turned our Glaſs, and hee will not hearken to our cry, till our Glaſs bee out; after all our fretting and flinging wee muſt ſtay his time, who knows beſt when to deliver us, and how to deliver us out of all our troubles, and who will not ſtay a moment when the Glaſs is out that hee hath turned. But

Tenthly and laſtly, They ſhall laſt no longer than there is need, and then they ſhall work for thy good; it is with ſouls as it is with bodies, ſome bodies are more eaſily and more ſuddenly cured than others are, and ſo are ſome ſouls; God will not ſuffer the plaiſter to lye one day, no not one hour, no not a moment longer than there is need; ſome fleſh heals quickly, proud fleſh is long a healing; by affliction God quickly heals ſome, but others are long a healing, 1 *Pet.* 1. 6. *If need bee yee are in heavineſs through manifold temptations*; or through various afflictions; the burden ſhall lye no longer upon thee than needs muſt, thy pain ſhall endure no longer than needs muſt, thy phyſick ſhall make thee no longer ſick than needs muſt, &c. thy heavenly Father is a Phyſician as wiſe as hee is loving; when thy heart begins to grow high, hee ſees there is need of ſome heavy affliction to bring it low; when thy heart grows cold, hee ſees there is need of ſome fiery affliction to heal it and warm it; when thy heart grows dull and dead, hee ſees there is need of ſome ſmart affliction to enliven and quicken it. And as thy afflictions ſhall continue no longer than there is need, ſo they ſhall laſt no longer than they ſhall work for thy good; if all along they ſhall work for thy good, thou haſt no cauſe to complain that thy afflictions are long: that they ſhall thus work, I have fully proved in the former part of this book; and thus much for anſwer to the third Objection.

Object. 4. *I would bee mute and ſilent under my afflictions, but my afflictions daily multiply and encreaſe upon mee; like the waves of the Sea, they come rouling one over the neck of another, &c. and how then can I hold my peace? how can I lay my hand upon my mouth, when the ſorrows of my heart are daily encreaſed?*

To this I anſwer thus, Firſt, Thy afflictions are not ſo many as thy ſins; thy ſins are as the ſtars of Heaven, and as the ſands of the Sea, that cannot bee numbred; there are three things that no Chriſtian can number; 1 His ſins. 2 Divine favours. 3 The joys and pleaſures that bee at Chriſts right hand; but there is no Chriſtian ſo poor an accountant, but that hee may quickly ſum up the number of his troubles and afflictions in this world; thy ſins, Oh Chriſtian! are

Pſa. 40. 12

Pſal. 16. ult.

are like the *Syrians* that filled the Country, but thy afflictions are like the two little flocks of Kids, that pitched before them, 1 *King.* 20. 27. therefore hold thy peace.

Secondly, If ſuch ſhould not bee mute and ſilent under their afflictions, whoſe afflictions are increaſed and multiplied upon them, then there are none in the world who will bee found mute and ſilent under their afflictions: for certainly there are none who do not finde the waters of affliction to grow daily upon them; if this bee not ſo, what means the bleating of the Sheep, and the lowing of the Oxen? what means the daily ſighs, groans, and complaints of Chriſtians amongſt us? if their troubles, like the waters in *Ezekiels* Sanctuary, bee not ſtill encreaſing upon them; every day brings us tidings of new ſtraights, new troubles, new croſſes, new loſſes, new trials, &c.

1 Sam. 15. 14.

Ezek. 47. 1,--20

Thirdly, They are not ſo many

as God might have exerciſed thee with; God could as eaſily exerciſe thee with ten, as with two, and with a hundred as with ten, and with a thouſand as with a hundred; let thy afflictions bee never ſo many, yet they are not ſo many as they might have been; had God either conſulted with thy ſins, with thy deſerts, or with his own juſtice; there is no compariſon between thoſe afflictions that God hath inflicted upon thee, and thoſe that hee might have inflicted; thou haſt not one burden of a thouſand that God could have laid on, but hee would not; therefore hold thy peace.

Lam. 3.39
Luk. 23.41

What are the number of Princes to the ſubjects that are under them, or what are the number of Generals, to the number of ſouldiers that are commanded by them? no more are thy afflictions to thy mercies.

Fourthly, Thy afflictions are not ſo many as thy mercies, nay, they are not to bee named in the day wherein thy mercies are ſpoken of, what are thy croſſes to thy comforts, thy miſeries to thy mercies, thy daies of ſickneſs to thy daies of health, thy daies of weakneſs to thy daies of ſtrength, thy daies of ſcarcity to thy daies of plenty? and this is that the wiſe man would have us ſeriouſly to conſider, *Eccleſ.* 7. 14. *In the day of adverſity conſider*, but what muſt wee conſider, *that God hath ſet the one over againſt the other.* As God hath ſet winter and ſummer, night and day, fair weather and foul, one over againſt another: So let us ſet our preſent mercies over againſt our preſent troubles, and wee ſhall preſently finde that our mercies exceed our troubles, that they mightily over-ballance our preſent afflictions; therefore let us bee ſilent, let us lay our hands upon our mouths.

Fifthly, If you caſt up a juſt and righteous account, you will finde that they are not ſo many as the afflictions that hath befallen other Saints; have you reckoned up the afflictions that befell *Abraham*, *Jacob*, *Joſeph*, *Job*, *Aſaph*, *Heman*, the Prophets and Apoſtles; if you have, you will ſay that your afflictions

Read but the ten perſecutions, and thou wilt be full of this opinion.

flictions are no afflictions to thoſe that have befallen them; their lives were filled up with ſorrows and ſufferings, but ſo are not yours; therefore kiſs the rod and bee ſilent. It may bee it thou lookeſt but upon thy relations, thy friends, thy neighbours, thou mayeſt finde many whoſe afflictions for number and weight do much out-weigh thine; therefore bee ſilent, murmure not, hold thy peace.

Sixthly, Not ſo many as attended our Lord Jeſus, whoſe whole life, from the cradle to the croſſe, was nothing but a life of ſufferings. *Oſorius* writing of the Sufferings of Chriſt, ſaith, that the Crown of Thorns bored his head with ſeventy two wounds. Many ſeventy two afflictions did Chriſt meet with whilſt hee was in this world; none can bee ignorant of this, who have but read the new Teſtament; he is called a man of ſorrows, his whole life was filled up with ſorrows, when hee was but a little

Iſa. 53. read the whole chapter.

little paſt thirty years of age, ſorrows, pains, troubles, oppoſitions, perſecutions, had ſo worn him, that the Jews judged him towards fifty, *John* 8. 57. a man were as good compare the number of his boſome-friends with the ſtars of Heaven, as compare his afflictions and the afflictions of Christ together.

Seventhly, Muttering and murmuring will but add to the number; when the childe is under the rod, his crying and fretting doth but add laſh to laſh, blow to blow; but of this enough before.

Eighthly and laſtly, Though they are many, yet they are not ſo many as the joys, the pleaſures, the delights that bee at Chriſts right hand: as the pleaſures of Heaven are matchleſs and endleſs, ſo they are numberleſs. *Auguſtine* ſpeaking concerning what we can ſay of heaven, ſaith, that it is but a little drop of the Sea, and a little ſpark of the

Pſal. 16. *ult.*
Iſa. 64. 4.
1 Cor. 2. 9

Auguſt. de Triplici habitu. cap. 4.

great Furnace; thoſe good things of eternal life, are ſo many, that they exceed number, ſo great, that they exceed meaſure, ſo precious, that they are above all eſtimation; *nec Chriſtus, nec cælum patitur hyperbolem*, neither Chriſt nor Heaven can bee hyperbolized; for every affliction many thouſand joyes and delights will attend the Saints in a glorified eſtate; what will that life bee, or rather what will not that life bee (ſaith one ſpeaking of Heaven) ſince all good either is not at all, or is in ſuch a life? Light which place cannot comprehend, Voices and muſick which time cannot raviſh away, Odours which are never diſſipated, a Feaſt which is never conſumed, a Bleſſing which eternity beſtoweth, but eternity ſhall never ſee at an end; and let this ſuffice for anſwer to this fourth Objection.

Object. 5 *My afflictions are very great, how then can I hold my peace? though they were many, yet if they* *were not great, I would bee mute, but alaſs, they are very, very great. Oh! how can I bee ſilent under them? how can I now lay my hand upon my mouth?*

To this anſwer, Firſt, Though they are great, yet they are not ſo great as thy ſins, thy ſelf being Judge; therefore hold thy peace, *Ezra.* 9. 13. *And after all that is come upon us, for our evil deeds, and for our great treſpaſſe, ſeeing that thou our God haſt puniſhed us leſs than our iniquities deſerve.* They that are under the ſenſe and guilt of great ſins, have cauſe to bee ſilent under their greateſt ſufferings. Never complain that thy afflictions are great, till thou canſt ſay that thy ſins are not great; it is but juſtice that great afflictions ſhould attend great ſins; therefore bee quiet: thy ſins are like great Rocks, and mighty Mountains, but ſo are not thy afflictions; therefore lay thy hand upon thy mouth: the remembrance of great ſins ſhould cool and

Read Pſa. 106. and Nehem. 9.

calm a mans ſpirit under his greateſt troubles; and if the ſenſe of thy great ſins will not ſtop thy mouth, and ſilence thy heart, I know not what will.

Secondly, It may bee they are not great, if you look upon them with Scripture-ſpectacles; fleſh and blood many times looks upon Mole-hills as Mountains, and ſcratches upon the hand as ſtabs at the heart; wee make Elephants of Flies, and of little Pigmies wee frame Giants: Carnal reaſon often looks upon troubles through falſe glaſſes. As there are ſome glaſſes that will make great things ſeem little, ſo there are others that will make little things ſeem great, and it may be that thou lookeſt upon thy afflictions through one of them. Look upon thy afflictions in the glaſs of the word, look upon them in a Scripture dreſs, and then they will bee found to bee but little; hee that ſhall look into a Goſpel-glaſs, ſhall bee able to ſay, heavy afflictions

1 Pet. 5. 10.

Iſa. 54. 7, 8. ch. 26. 20.

flictions are light, long afflictions are ſhort, bitter afflictions are ſweet, and great afflictions are little, 2 *Cor.* 4. 16, 17, 18. It is good to make a judgement of your afflictions by a Goſpel light, and by a Goſpel rule.

Artemon an Engineer, was afraid of his own ſhadow; men that look not upon their afflictions in a Scripture dreſs, will bee afraid even of the ſhadow of trouble, they will cry out, no affliction to our affliction, no burden to our burden, no croſs to our croſs, no loſs to our loſs; but one look into a Goſpel-glaſs would make them change their note. The Lion is not alwaies ſo great nor ſo terrible as hee is painted, neither are our troubles alwaies ſo great as wee fancy them to bee: when *Hagars* bottle of water was ſpent, ſhee ſate down and fell a weeping, as if ſhee had been utterly undone, her proviſion and her patience, her bottle and her hope were both out together; but her affliction was not ſo great as Gen. 21. 17, 18, 19 ſhee imagined, for there was a well of water near, though for a time ſhee ſaw it not: So many Chriſtians, they eye the empty bottle, the croſs, the burden that is at preſent upon them, and then they fall a weeping, a whining, a complaining, a repining, a murmuring, as if they were utterly undone, and yet a well of water, a well of comfort, a well of refreſhment, a well of deliverance is near, and their caſe no waies ſo ſad, nor ſo bad as they imagine it to bee.

Scripture and Hiſtory ſpeaks fully to this head.

Thirdly, The greater thy afflictions are, the nearer is deliverance to thee; when theſe waters riſe high, then ſalvation comes upon the wing; when thy troubles are very great, then mercy will ride poſt to deliver thee: *Deut.* 32.36. *For the Lord ſhall judge his people, and repent himſelf for his ſervants; when he ſeeth that their power* (or hand) *is gone, and there is none ſhut up, and left.* *Iſrael* of old, and *England* of late years, hath often experienced this truth. Wine was neareſt when the water-pots were filled with water up to the brim: So oftentimes mercy is neareſt, deliverance is neareſt, when our afflictions are at the higheſt, when a Chriſtian is brim-full of troubles, then the wine of conſolation is at hand; therefore hold thy peace, murmure not, but ſit ſilent before the Lord. Joh. 2. 1, 2, 3.

Fourthly, They are not great, if compared to the glory that ſhall bee revealed, *Rom.* 8. 18. *For I reckon that the ſufferings of this preſent time are not worthy to bee compared with the glory that ſhall bee revealed in us*, or upon us. The Apoſtle upon caſting up of his accounts, concludes, that all the pains, chains, troubles, trials, and torments that they met with in this world, was not to bee put in the ballance with the glory of Heaven. As the Globe of the Earth, which after the Mathematicians account is many thouſands of miles 2 Cor. 4. 16, 17, 18 in compaſs, yet being compared unto the greatneſs of the ſtarry skies circumference is but a center, or a little prick: So the troubles, afflictions, and ſorrows of this life, in reſpect of eternal happineſs and bleſſedneſs, are to bee reputed as nothing, they are but as the prick of a pin to the ſtarry Heavens; they that have heard moſt of the glory of Heaven, have not heard one quarter of that which the Saints ſhall finde there; that glory is unconceivable, and unexpreſſable. *Auguſtine* in one of his Epiſtles hath this relation, that the very ſame day wherein *Jerome* died, hee was in his ſtudy, and had got Pen, Ink, and Paper, to write ſomething of the glory of Heaven to *Jerome*, and ſuddenly hee ſaw a light breaking into his ſtudy, and a ſweet ſmell that came unto him, and this voice hee thought hee heard. O *Auguſtine*! what doeſt thou? doſt thou think to put the Sea into a little veſſel? when the Heavens ſhal ceaſe from their continual motion, then ſhalt thou bee able to underſtand what the glory of Heaven is, and not before, except you come to feel it, as now I do. *Nicephorus* ſpeaks of one *Agbarus* a great man, that (hearing ſo much of Chriſts fame, by reaſon of the miracles hee wrought) ſent a Painter to take his picture, and that the Painter when hee came was not able to do it, becauſe of that radiancy and divine ſplendor which ſate on Chriſts face; ſuch is the ſplendor, the brightneſs, the glory, the happineſs and bleſſedneſs that is reſerved for the Saints in Heaven, that had I all the tongues of men on earth, and all the excellencies of the Angels in Heaven, yet ſhould I not bee able to conceive, nor to expreſs that viſion of glory to you; it is beſt haſtning thither, that wee may feel and enjoy that which wee ſhall never bee able to declare.

Eccleſ. Hiſt.

Fifthly, They are not great, if compared with the afflictions and tor-

1 Pet 3. 18, 19, 20 Jude 6, 7. Mat. 10. 15. ch. 11. 23, 24

torments of ſuch of the damned, who when they were in this world never ſinned at ſo high a rate as thou haſt done. Doubtleſs there are many now in Hell, who never ſinned againſt ſuch clear light as thou haſt done, nor againſt ſuch ſpecial love as thou haſt done, nor againſt ſuch choice means as thou haſt done, nor againſt ſuch precious mercies as thou haſt done, nor againſt ſuch ſingular remedies as thou haſt done; certainly there are many now a roaring in everlaſting burnings, who never ſinned againſt ſuch deep convictions of conſcience as thou haſt done, nor againſt ſuch cloſe and ſtrong reaſonings of the Spirit as thou haſt done, nor againſt ſuch free offers of mercy, and rich tenders of grace as thou haſt done, nor againſt ſuch ſweet wooings, and multiplied intreaties of a bleeding dying Saviour as thou haſt done; therefore hold thy peace: What are thy afflictions, thy torments, to the torments of the damned, whoſe

Iſa. 33. 14 The fire in hell, is like that ſtone in *Arcadia*, which being once kindled, could not be quenched.

whoſe torments are numberleſs, caſeleſs, remedileſs, and endleſs, whoſe pains are without intermiſſion or mitigation, who have weeping ſerved in for the firſt courſe, and gnaſhing of teeth for the ſecond, and the gnawing worm for the third, and intollerable pain for the fourth (yet the pain of the body is but the body of pain, the very ſoul of ſorrow, and pain, is the ſouls ſorrow and pain) and an everlaſting alienation and ſeparation from God for the fifth? Ah Chriſtian! how canſt thou ſeriouſly think on theſe things, and not lay thy hand upon thy mouth, when thou art under the greateſt ſufferings? thy ſins have been far greater than many of theirs, and thy greateſt afflictions are but a flea-bite to theirs; therefore bee ſilent before the Lord.

Sixthly and laſtly, If thy afflictions are ſo great, then what madneſs and folly will it bee for thee to make them greater by murmuring?

muring ? every act of murmuring will but add load unto load, and burden to burden. The *Iſraelites* under great afflictions fell a murmuring, and their murmuring proved their utter ruine; as you may ſee in that, *Numb.* 14. Murmuring will but put God upon heating the furnace ſeven times hotter ; therefore hold thy peace: But of this I have ſpoken ſufficiently already. 1 Cor. 10. 10.

Object. 6. *Oh! But my afflictions are greater than other mens afflictions are, and how then can I bee ſilent ? Oh! there is no affliction to my affliction, how can I hold my peace ?*

I anſwer, Firſt, It may bee thy ſins are greater than other mens ſins; if thou haſt ſinned againſt more light, more love, more mercies, more experiences, more promiſes than others, no wonder if thy afflictions are greater than others; if this bee thy caſe, thou haſt more cauſe to bee mute, than to mur- Jer. 3. 6, --12 murmure; and certainly, if thou doſt but ſeriouſly look into the black book of thy conſcience, thou wilt finde greater ſins there than any thou canſt charge upon any perſon or perſons on earth; if thou ſhouldeſt not, I think thou wouldeſt juſtly incur the cenſure which that ſowre Philoſopher paſt upon Grammarians, *viz.* That they were better acquainted with the evils of *Ulyſſes*, than with their own: Never complain that thy afflictions are greater than others, except thou canſt evidence that thy ſins are leſſer than others.

Diogenes apud Laertium. l. 6

Secondly, It may bee thou art under ſome preſent diſtemper that diſ-inables thee to make a right judgement of the different dealings of God with thy ſelf and others: When the mind is diſtempered, and the brain troubled, many things ſeem to bee that are not, and then little things ſeem very great. Oh! the ſtrange paſſions, the ſtrange imaginations, the ſtrange

Deut. 28. 28. Good men are ſometimes ſtrangely beſotted, and infatuated.

ſtrange concluſions, that attend a diſtempered judgement.

I have read of a fooliſh Emperour, who to ſhew the greatneſs of his City, made ſhew of many Spiders; when the mind is diſturbed, men many times ſay they know not what, and do they know not what; it may be when theſe clouds are blown over, and thy mind cleared, and thy judgement ſetled, thou wilt bee of another opinion. The ſupplicant woman appealed from drunken King *Philip*, to ſober King *Philip*; it is good to appeal from a diſtempered mind, to a clear compoſed mind, for that is the way to make a righteous judgement of all the righteous diſpenſations of God, both towards our ſelves, and towards others.

Nothing but ſtrong vomits, ſtrong purges, ſtrong gliſters will cure ſome.

Thirdly, It may bee that the Lord ſees that it is very needful, that thy afflictions ſhould be greater than others; it may bee thy heart is harder than other mens hearts, and prouder and ſtouter than other mens hearts; it may bee thy heart is more impure than others, and more carnal than others, or elſe more paſſionate and more worldly than others, or elſe more deceitful and more hypocritical than others, or elſe more cold and careleſs than others, or elſe more ſecure than others, or more formal and lukewarm than others; now if this bee thy caſe, certainly God ſees it very neceſſary for the breaking of thy hard heart, and the humbling of thy proud heart, and the cleanſing of thy foul heart, and the ſpiritualizing of thy carnal heart , &c. that thy afflictions ſhould bee greater than others; and therefore hold thy peace; where the diſeaſe is ſtrong, the phyſick muſt bee ſtrong, elſe the cure will never bee wrought. God is a wiſe Phyſician, and hee would never give ſtrong phyſick, if weaker could effect the cure. *Iſa.* 27. 8. The more ruſty the Iron is, the oftner wee put it into the fire to purifie it; and the more crooked it is, the more blows, and the

Jer. 30. 11.
ch. 46. 28.

the harder blows wee give to ſtraiten it, thou haſt been long a gathering ruſt; and therefore if God deal thus with thee, thou haſt no cauſe to complain.

Fourthly, Though thy afflictions are greater than this and that particular mans afflictions, yet doubtleſs there are many thouſands in the world, whoſe afflictions are greater than thine: Canſt thou ſeriouſly conſider the ſore calamities and miſeries that the devouring ſword hath brought upon many thouſand Chriſtians in forein parts, and ſay that thy afflictions are greater than theirs? ſurely no. *Pliny* in his natural hiſtory writeth, that the nature of the Baſilisk is to kill all trees and ſhrubs it breathes upon, and to ſcorch and burn all herbs and graſs it paſſeth over. Such are the diſmal effects of war; the ſword knows no difference between Catholicks and Lutherans (as once the Duke of *Medina Sidonia* ſaid) betwixt the innocent and the

Lib. 8 *cap.* 21.

Read *Joſephus*, and the hiſtory of the *Bohemian* perſecution the guilty, betwixt young and old, betwixt bond and free, betwixt male and female, betwixt the precious and the vile, the godly and the prophane; betwixt the Prince and the ſubject, betwixt the Noble man and the beggar; the ſword eats the fleſh, and drinks the blood of all ſorts and ſexes, without putting any difference betwixt one or the other. The poor Proteſtants under the Duke of *Savoy*, and thoſe in *Poland*, *Denmark*, *Germany*, and ſeveral other parts have found it ſo. Many of their wounds are not healed to this day; Who can retain in his freſh and bleeding memory, the dreadful work that the ſword of war hath made in this Nation, and not ſay, ſurely many thouſands have been greater ſufferers than my ſelf; they have reſiſted unto blood, but ſo have not I, *Heb.* 12. 4. But

Fifthly, As thy afflictions are greater than other mens, ſo it may bee thy mercies are greater than other mens mercies, and if ſo, thou haſt no cauſe but to hold thy peace; as *Jobs* afflictions were greater than other mens, ſo his mercies were greater that other mens, and *Job* wiſely ſets one againſt another, and then laies his hand upon his mouth. It may bee thou haſt had more health than others, and more ſtrength than others, and more proſperity than others, and more ſmiling providences than others, and more good daies than others, and more ſweet and comfortable relations than others: And if this bee thy caſe, thou haſt much cauſe to bee mute, thou haſt no cauſe to murmure; if now thy winter nights bee longer than others, remember thy ſummer daies have formerly been longer than others; and therefore hold thy peace. But

Job 1

Sixthly and laſtly, By great afflictions the Lord may greaten thy graces, and greaten thy name and fame in the world; by *Jobs* great af-

James 5. 10, 11

afflictions, God did greaten his faith, and greaten his patience, and greaten his integrity, and greaten his wiſdome and knowledge, and greaten his experience, and greaten his name and fame in the world, as you all know that have but read his book. Bonds and afflictions waited on *Paul* in every City; his afflictions and ſufferings were very great, but by them the Lord greatned his ſpirit, his zeal, his courage, his confidence, his reſolution, and his name and fame, both among ſinners and Saints. Certainly, if thou art dear to Chriſt, hee will greaten thee in ſpirituals, by all the great afflictions that are upon thee; hee will raiſe thy faith, and inflame thy love, and quicken thy hope, and brighten thy zeal, and perfect thy patience, and perfume thy name, and make it like a precious ointment, like a precious ointment poured forth; ſo that good men ſhall ſay, and bad men ſhall ſay, Lo, here is a Chriſtian indeed, here is a man more

Act. 20: 23.
2 Cor. 11.

Prov. 22. 1
Eccleſ. 7. 1

worth than the gold of *Ophir*; therefore hold thy peace, though thy afflictions are greater than others.

Object. 7. *I would bee ſilent, but my outward affliction is attended with ſore temptations; God hath not onely outwardly afflicted mee, but Satan is let looſe to buffet mee; and therefore how can I bee ſilent? how can I hold my peace, now I am fallen under manifold temptations.* To this I anſwer.

Firſt, No man is the leſs beloved, becauſe hee is tempted, nay, thoſe that God loves beſt, are uſually
Eph. 6. 12 tempted moſt; witneſs *David, Job,*
Matth. 4 *Joſhua, Peter, Paul,* yea Chriſt himſelf, who as hee was beloved above all others, ſo hee was tempted above all others; hee was tempted to queſtion his ſonſhip, hee was tempted to the worſt Idolatry, even to worſhip the Devil himſelf; to the greateſt infidelity, to diſtruſt his Fathers providence, and to uſe un-

unlawful means for neceſſary ſupplies; and to ſelf-murder, caſt thy ſelf down,&c. Thoſe that were once glorious on earth, and are now triumphing in Heaven, have been ſorely tempted and aſſaulted; it is as natural and common for the choiceſt Saints to bee tempted, as it is for the Sun to ſhine, the Bird to flye, the Fire to burn. The Eagle complains not of her wings, nor the Peacock of his train, nor the Nightingale of her voice, becauſe theſe are natural to them; no more ſhould Saints of their temptations, becauſe they are natural to them. Our whole life, ſaith *Auſtin*, is nothing but a tentation; the beſt men have been worſt tempted; therefore hold thy peace.

I am without ſet upon by all the world, and within, by the Devil and all his Angels, ſaith *Luther*.

Secondly, Temptations reſiſted & bewailed, will never hurt you, nor harm you; diſtaſted temptations ſeldome or never prevail, ſo long as the ſoul diſtaſtes them, and the will remains firmly averſe againſt them, they can do no hurt; ſo long as the language of the ſoul is, *Get thee behinde mee Satan*, Mat. 16. the ſoul is ſafe; it is not Satans tempting, but my aſſenting, it is not his enticing, but my yeelding that miſchiefs mee; temptations may bee troubles to my mind, but they are not ſins upon my ſoul whilſt I am in arms againſt them; if thy heart trembles, and thy fleſh quakes when Satan tempts, thy condition is good enough; if Satans temptations bee thy greateſt afflictions, his temptations ſhall never worſen thee, nor harm thee; and therefore if this bee thy caſe, hold thy peace.

Hee that can ſay, when hee is tempted as that young convert, *ego non ſum ego*, is happy enough under all his temptations

Thirdly, Temptations are rather hopeful evidences that thy eſtate is good, that thou art dear to God, and that it ſhall go well with thee for ever, than otherwiſe. God had but one Son without corruption, but hee had none without temptation. Pirats make the fierceſt aſſaults upon thoſe veſſels that are moſt richly laden: So doth Satan

Heb. 2. 17, 18

tan upon thoſe ſouls that are moſt richly laden with the treaſures of grace, with the riches of glory. Pirats let empty veſſels paſs and repaſs, without aſſaulting them: ſo doth Satan let ſouls that are empty of God, of Chriſt, of the Spirit, of Grace, paſs and repaſs without tempting or aſſaulting of them. When nothing will ſatisfie the ſoul but a full departure out of *Egypt*, from the bondage and ſlavery of ſin, and that the ſoul is firmly reſolved upon a march for *Canaan*, then Satan *Pharaoh*-like, will furiouſly purſue after the ſoul with Horſes and Chariots, that is, with a whole Army of Temptations. Well, a tempted ſoul, when it is at worſt with him, may ſafely argue thus, if God were not my friend, Satan would not bee ſo much my enemy; if there were not ſomething of God within mee, Satan would never make ſuch attempts to ſtorm mee; if the love of God were not ſet upon mee, Satan would never ſhoot ſo many fiery

Exod. 14. 9

Iſrael going into *Egypt*, had no oppoſition, but travelling into *Canaan*, they were never free.

fiery darts to wound mee; if the heart of God were not towards mee, the hand of Satan would not bee ſo ſtrong againſt mee. When *Beza* was tempted, hee made this anſwer, Whatſoever I was, Satan, I am now in Chriſt a new Creature, and that is it which troubles thee; I might have ſo continued long enough ere thou wouldeſt have vexed at it, but now I ſee thou doſt envy mee the grace of my Saviour. Satans malice to tempt is no ſufficient ground for a Chriſtian to diſpute Gods love upon, if it were, there is no Saint on earth that ſhould quietly poſſeſs divine favour, a week, a day, an hour. The Jaylor is quiet, when his priſoner is in bolts, but if hee bee eſcaped, then hee purſues him with hue and cry; you know how to apply it. Men hate not the picture of a Toad, the Wolf flies not upon a painted Sheep; no more doth Satan upon thoſe he hath in chains; therefore hold thy peace, though thou art inwardly tempted, as well as outwardly afflicted.

Fourthly, Whilſt Satan is tempting of thee, Chriſt in the Court of glory is interceding for thee, *Luk.* 22. 31, 32. *And the Lord ſaid, Simon, Simon, behold Satan hath deſired to have you, that hee may ſift you as wheat: But I have prayed for thee, that thy faith fail not*: Satan would fain have been ſhaking of him up and down, as wheat is ſhaken in a fan, but Chriſts interceſſion fruſtrates Satans deſigned temptations: when ever Satan ſtands at our elbows to tempt us, Chriſt ſtands at his Fathers to intercede for us, *Heb*, 7. 25. *Hee ever lives to make interceſſion.* Some of the learned think, that Chriſt intercedes onely by virtue of his merits, others think that it is done onely with his mouth, probably it may bee done both waies, the rather becauſe hee hath a tongue (as alſo a whole glorified body) in Heaven, and is it likely that that mouth which pleaded ſo much for us on earth, ſhould be alto-

Rom. 8. 34
1 John 2. 1, 2
Zach. 3. 1, 2, 3

Joh. 17.

altogether ſilent for us in Heaven? Chriſt is a perſon of higheſt honour, hee is the greateſt favourite in the Court of Heaven, hee alwaies ſtands betwixt us and danger, if there bee any evil plotted or deſigned againſt us by Satan (the great accuſer of the brethren) hee foreſees it, and by his interceſſion prevents it. When Satan puts in his pleas, and commences ſute upon ſute againſt us, Chriſt ſtill undertakes our cauſe, hee anſwers all his pleas, and non-ſutes Satan at every turn, and in deſpite of Hell hee keep us up in divine favour; when Satan pleads, Lord here are ſuch and ſuch ſins that thy children have committed, and here are ſuch and ſuch duties that they have omitted, and here are ſuch and ſuch mercies that they have not improved, and here are ſuch and ſuch ordinances that they have ſlighted, and here are ſuch and ſuch motions of the Spirit, that they have quenched: divine Juſtice, anſwers, All this is true; but Chriſt hath appeared on their behalf, hee hath pleaded their cauſe, hee hath fully and fairly anſwered whatever hath been objected, and given compleat ſatisfaction to the utmoſt farthing: So that there is no accuſation nor condemnation that can ſtand in force againſt them; upon which account the Apoſtle triumphs in that, *Rom.* 8. 34. *Who is hee that condemneth? it is Chriſt that died, yea rather, that is riſen again, who is even at the right hand of God, who alſo maketh interceſſion for us.* Chriſts interceſſion ſhould bee the ſouls Anchor-hold in time of temptation; in the day of thy temptation thou needeſt not be diſturbed nor diſquieted, but in peace and patience poſſeſs thine own ſoul, conſidering what a friend thou haſt in the Court of glory, and how hee is moſt active for thee, when Satan is moſt buſie in tempting of thee.

Saith Chriſt, Lord, here is wiſdome for their folly, humility for their pride, heavenlineſs for their earthlineſs, holineſs for their wickedneſs, &c.

Fifthly and Laſtly, All temptations that the Saints meet with, ſhall work much for their good, they ſhall bee much for their gain, the profit and advantage that will redound to tempted ſouls by all their temptations, is very great; now this will appear to bee a moſt certain truth, by an induction of particulars, thus:

Rom. 8.28
Jam. 1.12.

First, By temptations God multiplies and encreaſes his childrens ſpiritual experiences; the encreaſe of which is better than the encreaſe of gold; in the ſchool of temptation God gives his children the greateſt experience of his power ſupporting them, of his word comforting of them, of his mercy warming of them, of his wiſdome counſelling of them, of his faithfulneſs joying of them, and of his grace ſtrengthening of them, 2 *Cor.* 12.9. *My grace ſhall bee ſufficient for thee. Paul* never experienced ſo deeply what Almighty power was, what the everlaſting arms of mercy were, and what infinite grace and goodneſs, as when hee was under the buffetings of Satan.

Rom 5.3,4
Frequent engagements add to the ſouldiers skill, and much encreaſe his experiences.

Secondly, All their temptations ſhall bee phyſical, their temptations ſhall bee happy preventions of great abominations, 2 *Cor.* 12. 7. *Leſt I ſhould bee exalted, leſt I ſhould bee exalted,* it is twice in that one verſe, hee begins with it, and hee ends with it; if hee had not been buffeted, hee might have been more highly exalted in his own conceit, than hee was before in his exſtacie. Ah tempted ſouls! you ſay you are naught, very naught, but had it not been for the ſchool of temptation, you might have been ſtark naught before this time; you ſay you are ſick, you are even ſick to death, why your ſickneſſe had before this time killed you, had not temptations been phyſical to you; you are bad under temptation, but doubtleſs you would have been much worſe, had not God made temptation a diet-drink to you.

Those ſouldiers that are moſt in fighting, are leaſt in ſinning, and moſt free from diſeaſes.

Thirdly, Temptations ſhall much promote the exerciſe of grace, as the ſpring in the watch ſets all the wheels a going; and as *Solomons* virtuous woman ſet all her maidens to work: So temptation ſets faith on work, and love on work, and repentance on work, and hope on work, and holy fear on work, and godly ſorrow on work. As the wind ſets the Mill at work, ſo the wind of temptation ſets the graces of the Saints a going; now faith runs to Chriſt, now it hugs a promiſe, now it pleads the blood of Chriſt, now it looks to the recompence of reward, now it takes the ſword of the Spirit, &c. now love cleaves to Chriſt, now love hangs upon Chriſt, now love will fight it out to the death for Chriſt, now hope flies to the horns of the Sanctuary, now hope puts on her helmet, now hope caſts her anchor upon that within the veil, &c. Grace is never more acted, than when a Chriſtian is moſt tempted. Satan made a bow of *Jobs* wife (of his Rib, as *Chryſoſtome* ſpeaks) and ſhot a tentation by her at *Job*, think-

Prov. 30. 10,--*ult.*
1 Pet. 1. 6, 7

Tapers burn cleareſt in the dark.

Cant. 3.6, 7

Heb. 6.19

thinking to have ſhot him to the heart, (*curſe God and dye*) but the activity of *Jobs* graces was a breaſt-plate that made him temptation-proof: the Devil tempting *Bonaventure*, told him hee was a reprobate, and therefore perſwaded him to drink in the preſent pleaſures of this life (for ſaith hee) thou art excluded from the future joyes with God in Heaven (*Bonaventures* graces being active) hee anſwers, no, not ſo Satan, if I muſt not enjoy God after this life, let mee enjoy him as much as I can in this life.

Fourthly, By temptations the Lord will make you the more ſerviceable and uſeful to others; none ſo fit and able to relieve tempted ſouls, to ſympathize with tempted ſouls, to ſuccour tempted ſouls, to counſel tempted ſouls, to pitty tempted ſouls, to ſupport tempted ſouls, to bear with tempted ſouls, and to comfort tempted ſouls, as thoſe who have been in the ſchool of

The ſkilfuleſt commanders and leaders are of greateſt ſervice and uſe to the ſouldiers.

of temptations, 2 *Cor.* 1. 3, 4. *Bleſſed bee God, even the Father of our Lord Jeſus Chriſt, the Father of mercies, and the God of all comfort; Who comforteth us in all our tribulation, that wee may bee able to comfort them which are in any trouble, by the comfort wherewith wee our ſelves are comforted of God.* By temptations God trains up his ſervants, and fits and capacitates them to ſuccour and ſhelter their fellow brethren. One tempted Chriſtian, ſaith *Luther*, is more profitable and uſeful to other Chriſtians, than a hundred (I may add, than a thouſand) that have not known the depths of Satan, that have not been in the ſchool of temptation; hee that is Maſter of Arts in the ſchool of temptation, hath learned an Art to comfort, to ſuccour, and gently to handle tempted and diſtreſſed ſouls, infinitely beyond what all humane Arts can reach unto; no Doctor to him that hath been a Doctor in the ſchool of temptation; all other Doctors are but illiterate dunces to him.

Luther in Gen. 27.
Rev. 2. 24

Fifthly, It is an honour to the Saints to bee tempted, and in the iſſue to have an honourable conqueſt over the tempter; it was a great honour to *David*, that hee ſhould be put to fight hand to hand with *Goliah*, and in the iſſue to overcome him; but it was a far greater honour to *Job* and *Paul*, that they ſhould bee put to combate in the open field with Satan himſelf, and in the cloſe to gain a famous conqueſt over him, as they did; it was a very great honour to *Davids* three mighty men, that in jeopardy of their lives they brake thorow the hoſt of the Philiſtines, to bring water to *David* out of the well of *Beth-lehem*, and did effect it in ſpite of all the ſtrength and power of their enemies, though it were to the extreameſt hazard of their blood and lives; but it is a far greater honour to the Saints to bee furniſhed with a ſpirit of ſtrength, courage, and valour, to break thorow an army of temptations, and in the cloſe, to triumph

1 Sam. 17.

Job 1.
2 Cor. 12. 7, 8, 9, 10

2 Sam. 23. 13,-18.

Rom. 8. 35,-*ult.*
1 John 1. 3, 4

umph over them, and yet this honour have all the Saints, 1 *Cor.* 10. 13. *But God is faithful, who will not ſuffer you to bee tempted above that yee are able; but will, with the temptation, alſo make a way to eſcape, that yee may bee able to bear it.* Rom. 16. 20. *And the God of peace ſhall tread Satan under your feet ſhortly.* 1 John 2. 13, 14. *I write unto you Fathers, becauſe yee have known him that is from the beginning; I write unto young men, becauſe you have overcome the wicked one; I write unto you children, becauſe yee have known the Father; I have written unto you Fathers, becauſe yee have known him that is from the beginning; I have written unto you young men, becauſe yee are ſtrong, and the word of God abideth in you, and yee have overcome the wicked one,* 1 John 5. 18. *Wee know that whoſoever is born of God ſinneth not* (that is, *that ſin that is unto death,* verſ. 16. nor hee ſinneth not as other men do, delightfully, greedily, cuſtomarily, reſolvedly, impenitently, &c.) *but hee that is begotten of* *of God keepeth himſelf, and that wicked one toucheth him not.* The glorious victory that the people of God had over *Pharaoh*, and his great Hoſt, was a figure of the glorious victory that the Saints ſhall obtain over Satan and his inſtruments, which is clear from that, *Rev.* 15. 3. Where wee have the ſong of *Moſes*, and of the Lamb; but why the ſong of *Moſes*, and of the Lamb? but to hint this to us, that the overthrow of *Pharaoh* was a figure of the overthrow of Satan, and the triumphal ſong of *Moſes* was a figure of that ſong which the Saints ſhall ſing for their overthrow of Satan. As certainly as *Iſrael* overcame *Pharaoh*, ſo certainly ſhall every true Iſraelite overcome Satan. The *Romans* were worſted in many fights, but were never overcome in a ſet war, at the long run they overcame all their enemies; though a Chriſtian may bee worſted by Satan in ſome particular skirmiſhes, yet at the long run hee is ſure of an honourable conqueſt. God puts a great

Exod. 14.

deal

deal of honour upon a poor ſoul, when hee brings him into the open field to fight it out with Satan; by fighting hee overcomes, hee gains the victory, hee triumphs over Satan, and leads captivity captive. *Auguſtine* gives this reaſon why God permitted *Adam* at firſt to be tempted, *viz.* that hee might have had the more glory in reſiſting and withſtanding Satans temptation; it is the glory of a Chriſtian to bee made ſtrong to reſiſt, and to have his reſiſtance crowned with a happy conqueſt.

Sixthly, By temptations the Lord will make his people more frequent and more abundant in the work of prayer; every temptation proves a ſtrong alarm to prayer. When *Paul* was in the ſchool of temptation, hee prayed thrice, that is, often; daies of temptation, are daies of great ſupplication. Chriſtians uſually pray moſt, when they are tempted moſt; they are moſt buſie with God,

2 Cor. 12. 8, 9

God, when Satan is moſt buſie with them; a Chriſtian is moſt upon his knees, when Satan ſtands moſt at his elbow.

Auguſtine was a man much tempted, and a man much in prayer; holy prayer, ſaith hee, is a ſhelter to the ſoul, a ſacrifice to God, and a ſcourge to the Devil.

So *Bernard*, *Baſil*, *Gorgonia*, *Trucilla*, *James*, *Jacob*, *Daniel*.

Luther was a man under manifold temptations, and a man much in prayer; hee is ſaid to have ſpent three hours every day in prayer; hee uſed to ſay, that prayer was the beſt book in his ſtudy.

Chryſoſtome was much in the ſchool of temptation, and delighted much in prayer; Oh! ſaith hee, it is more bitter than death to bee ſpoiled of prayer; and hereupon (as hee obſerves) *Daniel* choſe rather to run the hazard of his life, than to loſe his prayer. But

Seventhly, By temptations the Lord will make his people more and more conformable to the Image of his Son. Chriſt was much temp-

Luk. 4.

tempted, hee was often in the ſchool of temptation; and the more a Chriſtian is tempted, the more into the likeneſs of Chriſt hee will bee transformed; of all men in the world, tempted ſouls do moſt reſemble Chriſt to the life, in meekneſs, lowlineſs, holineſs, heavenlineſs, &c. The Image of Chriſt is moſt fairly ſtampt upon tempted ſouls; tempted ſouls are much in looking up to Jeſus, and every gracious look upon Chriſt changes the ſoul more and more into the Image of Chriſt; tempted ſouls experience much of the ſuccourings of Chriſt, and the more they experience the ſweet of the ſuccourings of Chriſt, the more they grow up into the likeneſs of Chriſt; temptations are the tools by which the Father of ſpirits doth more and more carve, form and faſhion his precious Saints into the ſimilitude and likeneſs of his deareſt Son.

Heb. 12. 1, 2
2 Cor. 3. 18.
Heb. 2. 17, 18

Eighthly and laſtly, (Take many things in one) God by temptations makes ſin more hateful, and the world leſs delightful, and relations leſs hurtful: by temptations God diſcovers to us our own weakneſs, and the creatures inſufficiency in the hour of temptation to help us, or ſuccour us; by temptations God will brighten our Chriſtian Armour, and make us ſtand more upon our Chriſtian watch, and keep us cloſer to a ſuccouring Chriſt; by temptations the Lord will make his ordinances to bee more highly prized, and Heaven to be more earneſtly deſired. Now, ſeeing that temptations ſhall work ſo eminently for the Saints good, why ſhould not Chriſtians bee mute and ſilent? why ſhould they not hold their peace, and lay their hands upon their mouths, though their afflictions are attended with great temptations?

1 Pet. 5. 8

Epheſ. 6. 10,--18

2 Cor. 5. 1, 2, 3.

Object. 8 *Oh! But God hath deſerted mee, hee hath forſaken mee, and hee that ſhould comfort my ſoul ſtands afar off, how can I bee ſilent?*

the Lord hath hid his face from mee? clouds are gathered about mee; God hath turned his back upon mee, how can I hold my peace? ſuppoſing that the deſertion is real, and not in appearance only, as ſometimes it falls out: I anſwer.

Firſt, It hath been the common lot, portion and condition of the choiceſt Saints in this world, to be deſerted and forſaken of God, *Pſal.* 30.6,7. *Pſal.* 77. and 88. *Job* 23. 8, 9. *Cant.* 3.1, 2, 3, 4. *ch.* 5.6, 7. *Iſa.* 8. 17. *Micah.* 7. 7, 8, 9. If God deals no worſe with thee than hee hath dealt with his moſt boſome friends, with his choiceſt Jewels, thou haſt no reaſon to complain. But

Secondly, Gods forſaking of thee is onely partial, it is not total; God may forſake his people in part, but he never wholly forſakes them, he may forſake them in reſpect of his quickning preſence, and in reſpect of his comforting preſence, but hee never forſakes them in reſpect of his ſupporting

Pſal. 9. 4. Gen. 49. 23, 24

porting preſence, 2 *Cor.* 12. 9. *My grace is ſufficient for thee, for my ſtrength is made perfect in weakneſs,* Pſal. 73. 23, 24. *The ſteps of a good man are ordered by the Lord, and hee delighteth in his way. Though hee fall, hee ſhall not bee utterly caſt down: for the Lord upholdeth him with his hand.* Gods ſupporting hand of grace is ſtill under his people, *Pſal.* 63. 8. *My ſoul followeth hard after thee: thy right hand upholdeth mee.* Chriſt hath alwaies one hand to uphold his people, and another hand to embrace them, *Cant.* 2. 16. The everlaſting arms of God are alwaies underneath his people, *Deut.* 33. 27. And this the Saints have alwaies found, witneſs *David, Heman, Aſaph, Job,* &c.

As the Nurſe upholds the little childe, &c.

Geographers write, that the City of *Syracuſe* in *Sicily*, is ſo curiouſly ſituated, that the Sun is never out of ſight: though the children of God ſometimes are under ſome clouds of afflictions, yet the Sun of Mercy, the Sun of Righteouſneſs, is never quite out of ſight. But

Thirdly, Though God hath forſaken thee, yet his love abides and continues conſtant to thee; hee loves thee with an everlaſting love, *Jer.* 31. 3. *Where hee loves, hee loves to the end,* John 13. 1. *Iſa.* 49. 14, 15, 16. *But Zion ſaith, the Lord hath forſaken mee, and my Lord hath forgotten mee.* *But was not Zion miſtaken? yes. Can a woman forget her ſucking childe, that ſhee ſhould not have compaſſion on the ſon of her womb? yea, they may forget, yet will not I forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before mee.* Look as perſons engrave the mark, name or picture of thoſe whom they dearly love, and entirely affect, upon ſome ſtone that they wear at their breaſts, or upon ſome ring that they wear on their finger: So, had God engraven *Zion* upon the palms of his hands, ſhee was ſtill in his eye, and alwaies dear to his heart, though ſhee thought not ſo. As *Joſephs* heart was full of love to his brethren, even then when hee ſpake

The very Heathen hath obſerved that God doth not love his children with a weak affection, but with a ſtrong maſculine love. *Seneca.*

Gen. 42.

ſpake roughly to them; and withdrew himſelf from them; (for hee was fain to go aſide, and eaſe his heart by weeping) ſo the heart of God is full of love to his people, even then when hee ſeemes to bee moſt diſpleaſed with them, and to turn his back upon them; though Gods diſpenſations may be changeable towards his people, yet his gracious diſpoſition is unchangeable towards them. When God puts the blackeſt veil of all upon his face, yet then his heart is full of love to his people, then his bowels are yearning towards them, *Jer.* 31. 18, 19, 20. *Is Ephraim my dear Son? is hee a pleaſant childe? for ſince I ſpake againſt him, I do earneſtly remember him ſtill; therefore my bowels are troubled for him; I will ſurely have mercy upon him, ſaith the Lord.* The Mothers bowels cannot more yearn after the tender babe, than Gods doth after his diſtreſſed ones. As *Moſes* his Mother, when ſhee had put him into the Ark of Bul-ruſhes, wept to ſee

Mal. 3. 6.

Exod. 2.

the babe weep, and when ſhee was turned) from him, ſhee could not but caſt a weeping eye of love towards him: So when God turns aſide from his people, yet hee cannot but caſt an eye of love towards them. *Hoſea* 11. 8. *How ſhall I give thee up, O Ephraim? &c.* Here are four ſeveral hows in the text, the like not to bee found in the whole book of God. I am even at a ſtand, juſtice calls for vengeance, but mercy interpoſeth; my bowels yearn, my heart melts: O! how ſhall I give thee up? O! I cannot give thee up, I will not give thee up. Gods love is alwaies like himſelf, unchangeable, his love is everlaſting, it is a love that never decaies, nor waxes cold, it is like the ſtone *Albeſtos*, of which *Solinus* writes, that being once hot, it can never bee cooled again.

Fourthly, Though the Lord hath hid his face from thee, yet certainly thou haſt his ſecret preſence with thee. God is preſent;

when hee is ſeemingly abſent. *The Lord was in this place, and I knew it not,* ſaith *Jacob.* The Sun many times ſhines when wee do not ſee it, and the husband is many times in the houſe when the wife doth not know it. God is in thy houſe, hee is in thy heart, though thou ſeeſt him not, thou feeleſt him not, though thou heareſt him not, *Heb.* 13. 5. *I will never leave thee, nor forſake thee,* or as it may bee readred according to the Greek, *I will not not leave thee, neither will I not not forſake thee.* Art thou not now drawn out to prize God, and Chriſt, and his love, above all the world? yes; art thou not now drawn out to give the Lord many a ſecret viſit, in a corner behinde the door, in ſome dark hole where none can ſee thee, nor hear thee but the Lord? yes; are there not ſtrong breathings, pantings and longings after a clearer viſion of God, and after a fuller fruition of God? yes; art thou not more affected and afflicted with the withdrawings of Chriſt,

Pſal. 23. 4
Pſal. 139.
Gen. 28. 16
Cant. 2. 14
Pſal. 42. 1, 2, 3
Pſal. 63. 1, 2, 3

than

Cant. 5.6. than thou art with the greateſt afflictions that ever befell thee? yea, *Auſtin* upon that anſwer of God to *Moſes*, *Thou canſt not ſee my face and live*, makes this quick and ſweet reply, *then Lord let mee die, that I may ſee thy face*. Doſt thou not often tell God that there is no puniſhment to the puniſhment of loſs, and no hell to that of being forſaken of God? yea; doſt thou not finde a ſecret power in thy ſoul, drawing thee forth to ſtruggle with God, to lay hold on God, and patiently to wait on God, till hee ſhall return unto thee, and lift up the light of his countenance upon thee? yea; well then, thou mayeſt bee confident that thou haſt a ſecret and bleſſed preſence of God with thee, though God in regard of his comfortable preſence may bee departed from thee; nothing below a ſecret preſence of God, with a mans ſpirit, will keep him waiting and working till the Sun of Righteouſneſs ſhines upon him. If any vain perſons ſhould put that deriding

Exod. 33. 20.

Pſal. 30. 6, 7

Mal. 4. 2.

queſtion to thee, where is thy God? thou mayeſt ſafely and boldly anſwer them, my God is here, hee is nigh mee, hee is round about mee, yea hee is in the midſt of mee, *Zeph. 3. 17. The Lord thy God in the midſt of thee is mighty, hee will ſave, hee will rejoyce over thee with joy, hee will reſt in his love, hee will joy over thee with ſinging.* The buſh, which was a type of the Church, conſumed not all the while it burned with fire, becauſe God was in the midſt of it. It is no Argument that Chriſt is not in the Ship, becauſe tempeſts and ſtorms ariſe.

Fifthly, Though God bee gone, yet hee will return again; though your Sun bee now ſet in a cloud, yet it will riſe again; though ſorrow may abide for a night, yet joy comes in the morning. A Chriſtians mourning ſhall laſt but till morning, *Micah 7. 19. Hee will turn again, hee will have compaſſion upon us.* Cant. 3. 4. *It was but a little that I paſſed from them, but I found him*

Iſa. 17. 14
Pſal. 30. 5
Pſal. 40. 1, 2, 3
Pſal. 5. 11
Pſal. 42. 5, 8, 9, 11

him whom my ſoul loveth; I held him, and I would not let him go, &c. Pſal. 94. 19. *In the multitude of my thoughts within mee, thy comforts delight my ſoul.* Iſa. 54. 7, 8, 10. *For a moment have I forſaken thee, but with great mercies will I gather thee, In a little wrath I hid my face from thee for a moment, but with everlaſting kindneſs will I have mercy on thee, ſaith the Lord thy redeemer; for the mountains ſhall depart, and the hills bee removed, but my kindneſs ſhall not depart from thee; neither ſhall the covenant of my peace bee removed, ſaith the Lord that hath mercy on thee.* God will not ſuffer his whole diſpleaſure to ariſe upon his people, neither will hee forſake them totally or finally; the Saints ſhall taſte but ſome ſips of the cup of Gods wrath, ſinners ſhall drink the dreggs, their ſtorm ſhall end in a calm, and their winter night ſhall be turned into a ſummers day. There was a woman who was thirteen years under deſertion, which was ſo vehement, that for the moſt part of her time, ſhee was fain to keep her bed through weakneſs: A godly Miniſter, who was affected with her condition, went to comfort her, and to pray with her; but when hee came and offered to do it, ſhee ſhrieked out, utterly refuſing and forbidding him to pray with her, for ſaid ſhee, I have too many abuſed mercies to anſwer for already; yet hee would not bee put off, but prayed by her, and ſo prevailed with God on her behalf, that the next morning ſhee was delivered from all her fears, and had ſuch exceeding joy, that the like hath rarely been heard of; the Lord that had been long withdrawn from her, returned at length in a way of ſingular mercy to her. There was another precious woman, who was ſeveral years deſerted, and hearing a precious godly Miniſter preach, ſhee of a ſudden fell down overwhelmed with joy, crying out, O! hee is come whom my ſoul loveth! and for divers daies after ſhee was filled with ſuch exceeding joyes,

So Mris. *Honeywood*, Mris. *Katherine Breterg*, and divers others.

and had ſuch gracious and ſingular raviſhing expreſſions, ſo fluently coming from her, that many came to hear the rare manifeſtations of Gods grace in her, the loweſt of her pious expreſſions did exceed the higheſt that ever the Miniſter had read in the book of Martyrs. But

Sixthly and laſtly, Gods deſerting, Gods forſaking of his people, ſhall many waies work for their good. As

Firſt, God by withdrawing from his people, will prepare and fit them for greater refreſhings, manifeſtations and conſolations, *Pſal.* 71. 11, 20, 21. *Saying, God hath forſaken him, perſecute and take him, for there is none to deliver him.* But ſhall this forlorn condition work for his good? yes. *Thou which haſt ſhewed me great and ſore troubles, ſhalt quicken me again, and ſhalt bring me up again from the depths of the earth. Thou ſhalt increaſe my greatneſs,*

neſs, and comfort mee on every ſide. When *Joſephs* brethren were in their greateſt diſtreſs, then *Joſeph* makes known himſelf moſt fully to them, ſo doth Chriſt our ſpiritual *Joſeph* to his people. *Hudſon* the Martyr, deſerted at the ſtake, went from under his chain, and having prayed earneſtly, was comforted immediately, and ſuffered valiantly.

Gen. 45. 1, 2, 3, 4

2 By Gods withdrawing from his people, hee prevents his peoples withdrawing from him; and ſo by an affliction hee prevents ſin: for God to withdraw from mee is but my affliction, but for mee to withdraw from God, that is my ſin; and therefore it were better for mee that God ſhould withdraw a thouſand times from mee, than that I ſhould once withdraw from God: God therefore forſakes us, that wee may not forſake our God; God ſometimes hides himſelf, that wee may cleave the cloſer to him, and hang the faſter upon him. As the

Heb. 10. 38, 39. Chriſt the Captain of our ſalvation will execute Martial Law upon all that withdraw from their colours, &c.

Mother hides her ſelf from the childe for a time, that the childe may cleave the cloſer, and hang the faſter upon her all the day long; God ſometimes hid himſelf from *David*, Pſal. 30. 7. *Thou didſt hide thy face, and I was troubled*, I was all-amort; well, and is that all? no, *verſ.* 8. *I cried to thee O Lord, and unto the Lord I made ſupplication.* Now hee cries louder, and cleaves cloſer to God than ever; ſo in that, *Pſal.* 63. 1, 2. *O God, thou art my God, early will I ſeek thee: my ſoul thirſteth for thee, my fleſh longeth for thee, in a dry and thirſty land, where no water is. To ſee thy power and thy glory, ſo as I have ſeen thee in thy Sanctuary.* Well, and how do theſe withdrawings of God work? why this you may ſee in *verſe* 8. *My ſoul followeth hard after thee*, or as the Hebrew reads it, *my ſoul cleaveth after thee*; look as the husband cleaves to his wife, ſo doth my ſoul cleave to the Lord, the Pſalmiſt now follows God even hard at heels, as wee ſay. But Gen. 2. 24

Thirdly, The Lord by withdrawing from his people, will inhance and raiſe the price, and commend the worth, excellency, ſweetneſs and uſefulneſs of ſeveral precious promiſes, which otherwiſe would bee but as dry breaſts, and as uſeleſs weapons to the ſoul. As that, *Micah* 7. 18, 19. *Hee will turn again, hee will have compaſſion upon us, &c.* and that, *Iſa.* 54. 7, 8. but now opened; and that, *Heb.* 13. 5, 6. and that, *Hab.* 2. 3. and that, *Pſal.* 5. 12. *For thou Lord wilt bleſs the Righteous; with favour thou wilt compaſs him* (or crown him) *as with a ſhield*; the Lord will compaſs the righteous about with his favour, as the Crown compaſſes about the head, as the Hebrew imports; and that, *Pſal.* 112. 4. *Unto the upright there ariſeth light in darkneſs; hee is gracious and full of compaſſion, and righteous.* And that, *Jer.* 31. 37. *Thus ſaith the Lord, if Heaven above can be meaſured, and the foundations of the earth ſearched out beneath, I will alſo caſt off all the ſeed*

2 Pet. 1. 4

And that, John 14. 21, 23. and that, 1 Sam. 12. 20. Iſa. 60. 19,--*ult.*

of

of Iſrael, for all that they have done, ſaith the Lord. As ſure as Heaven cannot bee meaſured, nor the foundations of the earth ſearched by the skill or power of any mortal man: So ſure and certain it is, that God will not utterly caſt off his people, no not for all the evil that they have done; now at what a rate doth a deſerted ſoul value theſe precious promiſes? well, ſaith hee, theſe promiſes are ſweeter than the hony or the hony-comb, they are more precious than gold, than fine gold, than much gold, than all the gold in the world. I prefer them before my food, before my delightful food, yea before my neceſſary food, before my appointed portion. As *Alexander* laid up *Homers Iliads* in a Cabinet embroidered with gold and pearls, so deſerted ſouls will lay up theſe precious promiſes in the Cabinet of their hearts, as the choiceſt treaſure the world affords. Dolphins they ſay love muſick, ſo do deſerted ſouls the muſick of the promiſes. That promiſe, 1 *Tim.* 1. 15.

Pſal. 119. 103. 72. v.
Pſa. 19. 10
Pro. 8. 11
Job 23. 12

15. was muſick to *Bilny* the Martyr; and that promiſe, *John* 10. 29. was muſick to *Urſine*; and that promiſe, *Iſa.* 57. 15. was muſick to another; and that promiſe, *Iſa.* 26. 3. was muſick to another, and that to another, *Mat.* 11. 28, &c. promiſes that are ſuited to a deſerted mans condition, make the ſweeteſt muſick in his ear, and are the moſt ſoveraign cordials to bear up his ſpirits, that God can give, or Heaven afford, or the ſoul deſire. *Deut.* 32. 13. *Hee made him to ride on the high places of the earth, that hee might eat the fruits of the field; and hee made him to ſuck hony out of the rock, and oil out of the flinty rock.* Ah the hony, the oil that deſerted ſouls ſuck out of ſuch promiſes that ſpeak home and cloſe to their conditions!

Fourthly, By Gods hiding his face, and withdrawing himſelf from thee, thou wilt bee inabled more feelingly, and more experimentally to ſympathize with others

Heb. 5. 2

thers, and to have compaſſion on others that are or may bee in the dark, and forſaken of God, as now thou art. *Heb.* 13. 2. *Remember them that are in bonds, as bound with them; and them which ſuffer adverſity, as being your ſelves alſo in the body.* It is obſerved of the Bees, that when one is ſick, they all mourn; and of the Sheep, that if one of them bee faint, the reſt of the flock will ſtand between it and the Sun, until it bee revived; in the natural body, if one member grieve, and is in pain, all ſuffer with it; when a thorn is got into the foot, how doth the back bow, and the eyes pry, and the hands go to pluck the thorn out; none ſo compaſſionate towards deſerted ſouls, as thoſe who have been deſerted and forſaken of God themſelves. Oh! they know what an evil & a bitter thing it is to bee left and forſaken of God; and therefore their bowels, their compaſſions run out much to ſuch, yea moſt to ſuch; they know that there is no affliction

Plin. Nat. Hiſt. lib. 11. cap. 17

no miſery, no hell, to that of being forſaken of God.

Anaxagoras ſeeing himſelf old, and forſaken of the world, laid himſelf down, and covered his head cloſe, determining to ſtarve himſelf to death with hunger; but alaſs! what is it to bee forſaken of the world, to a mans being forſaken of God? were there as many worlds, as there bee men in the world, a man were better bee forſaken by them all, than to bee forſaken of God: There is a great truth in that ſaying of *Chryſoſtome*, *viz.* That the torments of a thouſand hells, if there were ſo many, come far ſhort of this one, to wit, to bee turned out of Gods preſence with a *non novi vos*, I know you not, *Mat.* 7. 23. The ſchools have long ſince concluded, that *pœna ſenſus*, the pain of loſs, is far greater than *pœna damni*, the pain of ſenſe: what a grief was it to *Abſolon* to ſee the Kings face clouded? and how ſadly was *Eli* and his daughter affected with the loſs of the Ark, which

Plutarch,

Chryſoſt. ad. Pop. Antioch. Hom. 47. *& in Mat. Hom.* 34.

which was but a teſtimony of Gods preſence? but Oh how much more is a Chriſtian affected and afflicted with the loſs of the face and favour of God? the remembrance of which makes his heart to melt, and his bowels to yearn towards thoſe whoſe Sun is ſet in a cloud.

Fifthly, Hereby the Lord will teach his people to ſet a higher price upon his face and favour, when they come to enjoy it. *Cant.* 3. 4. *It was but a little that I paſſed from them, but I found him whom my ſoul loveth; I held him, and I would not let him go, &c.* No man ſets ſo high a price upon Chriſt, as hee that hath loſt him, and found him again. Jeſus in the *China* tongue ſignifies the riſing Sun, and ſo hee is, *Mal.* 4. 2. eſpecially to ſouls that have been long clouded. The poor Northern Nations in *Strabo*, who want the light of the Sun for ſome months together, when the term of his return approaches, they

Auſtin ſaith, Lord I am content to ſuffer any pains and torments in this world, if I might ſee thy face one day; at ſuch a rate did he prize the face of God.

they climb up into the higheſt mountains to ſpie it, and hee that ſpies it firſt was accounted the beſt and moſt beloved of God, and uſually they did chuſe him King; at ſuch a rate did they prize the return of the Sun. Ah! ſo it is with a poor ſoul, that for ſome months, years, hath been deſerted; Oh how highly doth hee prize and value the Sun of Righteouſneſs, his returning to him, and ſhining upon him! *Pſa.* 63. 3. *Thy loving kindneſs is better than life, or better than lives,* as the Hebrew hath it, divine favour is better than life, it is better than life with all its revenues, with all its appurtenances, as Honours, riches, pleaſures, applauſe, &c. yea it is better than many lives put together. Now you know at what a high rate men value their lives, they will bleed, ſweat, vomit, purge, part with an eſtate, yea with a limb, yea limbs, to preſerve their lives. As hee cried out, give mee any deformity, any torment, any miſery, ſo you ſpare my life. Now,

Chaimi.

though life bee ſo dear and precious to a man, yet a deſerted ſoul prizes the returnings of divine favour upon him, above life, yea above many lives; many men have been weary of their lives, as is evident in Scripture and Hiſtory; but no man was ever yet found that was weary of the love and favour of God; no man ſets ſo high a price upon the Sun, as hee that hath lain long in a dark dungeon, &c. But

Sixthly, Hereby the Lord will train up his ſervants in that precious life of faith, which is the moſt honourable, and the moſt happy life in all the world. 2 *Cor.* 5. 7. *For wee walk by faith, and not by ſight.* The life of ſenſe, the life of reaſon is a low life, a mean life; the life of faith is a noble life, a bleſſed life; when *Eliſha* demanded of the Shunamite what hee ſhould do for her, 2 King. 4. 15, 16 whether hee ſhould ſpeak for her to the King, or the Captain of the Hoaſt? ſhe anſwered, I dwell among my people, that is, I dwell nobly and happily among my people, I have no need to make any ſute to King or Captain; and this ſhee accounts her great happineſs; and indeed it is the greateſt happineſs in this world to live much in the exerciſe of Faith; no man lives ſo free a life, ſo holy a life, ſo heavenly a life, ſo happy a life, as hee that lives a life of faith; by divine withdrawings the ſoul is put upon hanging upon a naked God, a naked Chriſt, a naked Promiſe; Now, the ſoul is put upon the higheſt and the pureſt acts of Faith, *viz.* to cleave to God, to hang upon God, and to carry it ſweetly and obedientially towards God, though hee frowns, though hee chides, though hee ſtrikes, yea though hee kills. Thoſe are the moſt excellent and heroick acts of faith that are moſt abſtracted from ſenſe and reaſon; hee that ſuffers his reaſon to uſurp upon his Faith, will never bee an excellent Chriſtian; Hee that goes to ſchool to his own reaſon, hath a fool to his ſchool-maſter, and hee that

Iſa. 50.10

Chap. 63. 15, 16

Job.13.15 Faith acts in the moſt kingly way when it hangs upon a killing God.

that ſuffers his faith to bee over-ruled by his reaſon, ſhall never want woe, where reaſon is ſtrongeſt, faith uſually is weakeſt; but now the Lord by forſaking of his people for a time, hee makes them skilful in the life of faith, which is the choiceſt and the ſweeteſt life in this world. But

Pſal.22.1, 2.

Chriſt was onely forſaken in regard of his humane nature, not in reſpect of his Godhead.

Seventhly, By divine withdrawings you are made more conformable to Chriſt your head and husband, who was under ſpiritual deſertion as well as you, *Mat. 27. 46. My God, my God, why haſt thou forſaken mee?* There is an hidden Emphaſis in the Hebrew word, *El* ſignifies a ſtrong God, *Eli, Eli*, My ſtrong God, my ſtrong God; the unity of Chriſts perſon was never diſſolved, nor his graces were never diminiſhed; in the midſt of this terrible ſtorm, his faith fortifieth and ſtrengtheneth it ſelf upon the ſtrength of God, *My God, my God*; yet in reſpect of divine protection, and divine ſolace, hee was for a time forſaken of his Father, and if this bee thy caſe, thou art herein but made conformable to thy Lord and Maſter, nay, thou doſt but ſip of that bitter cup, of which Chriſt drank deep; thy cloud is no cloud to that which Chriſt was under. But

Eighthly and laſtly, By theſe tranſient and partial forſakings, the Lord will exceedingly ſweeten the clear, full, conſtant and uninterrupted injoyments of himſelf in Heaven to all his people. Ah! how ſweet and precious was the face and favour of the King to *Abſalom*, after hee had for a time been baniſhed, and at length reſtored to his royal favour again? *Oneſimus* departed from *Philemon* for a ſeaſon, that he might receive him for ever: ſo the Lord departs from his people for a time, that they may receive him for ever; hee hides himſelf for a ſeaſon, that his conſtant preſence amongſt his children in glory, may bee the more ſweet and

Pſal. 71. 20, 21

Phil. 15.

delightful to them, &c.

Object. 9. *Oh! but I am falſely accuſed, and ſadly reproached, and my good name, which ſhould bee as dear or dearer to mee than my life, is defamed, and flye-blown, and things are laid to my charge that I never did, that I never knew, &c. and how then can I bee ſilent? how can I hold my peace? I cannot forget the proverb,* oculus & fama non patiuntur jocos, *a mans eye and his good name can bear no jeaſts, and how then can I bee mute to ſee men make jeaſts upon my good name? and every day to ſee men lade it with all the ſcorn and contempt imaginable, that they may utterly blaſt it? &c.* To this I ſay,

Firſt, That it muſt bee granted, that a good name is one of the choiceſt Jewels in a Chriſtians Crown; though a great name many times is little worth; yet a good name is rather to bee choſen than great riches; it is better to have a good name abroad, than ſilver or gold laid up in a cheſt at home. *A good name is better than precious ointment,* Eccleſ. 7. 1. Precious ointments were greatly in uſe, and highly eſteemed of among the Iſraelites, in thoſe Eaſtern parts; they were laid up among the moſt precious things even in the Kings treaſury. Sweet ointments can but affect the ſmell, and comfort the brain, and delight the outward man; they reach not the beſt part, the noble part, *viz.* the ſoul, the conſcience of a Chriſtian; but a good name doth both; what is the perfume of the noſtrils, to the perfume of the heart?

Iſa. 39. 2 A good renown is better than a golden girdle, ſaith the French Proverb.

I have read, that in ſome Countries they have a certain Art of drawing of Pigeons to their Dove-houſes in thoſe Countries by anointing the wings of one of them with ſweet ointment, and that Pigeon being ſent abroad, doth by the fragrancy of that ointment decoy, invite, and allure others to that houſe where it ſelf is a domeſtick; ſuch is the fragrancy of a good name, that it draws other men after the ſavour thereof. Among all ſorts and ranks of men in the world, a good name hath an attractive faculty; it is a precious ointment that draws hearers to attend good Preachers, Patients to attend Phyſicians, Clients to attend Lawyers, Scholars to attend School-maſters, and Cuſtomers to attend Shopkeepers, who with *Demetrius*, hath a good report of all good men: Let a mans good name bee but up, and hee cannot eaſily want any thing that men or mony can help him to; a good name will bring a man into favour and keep a man in favour with all that are good; therefore ſaith the Moraliſts,

3 Joh.12.

Omnia ſi perdas, famam ſervare (memento,
Quâ ſemel amiſſa poſtea nullus (eris.

Whatſoever commodity you loſe, bee ſure yet to preſerve that Jewel of a good name; a Chriſtian ſhould bee moſt chary of his good name, for a good name anſwers to all things, as *Solomon* ſpeaks of mony, *Ego ſi bonam famam ſervaſſo, ſat dives ero*; if I may but keep a good name, I have wealth enough ſaid the Heathen; a Chriſtian ſhould rather forgo gold, than let go a good name, and hee that robs a Chriſtian of his good name, is a worſe thief, than hee that robs him of his purſe, and better deſerves a hanging than hee, &c. But

Plaut.

Secondly, It muſt bee granted, that a good name once loſt, is very hardly recovered again; a man may more eaſily recover a loſt friend, a loſt eſtate, than a loſt name; a good name is like a Princely ſtructure, quickly ruined, but long a rearing; the Father of the Prodigal could ſay of his loſt ſon, *This my Son was loſt, but is found, hee was dead, but is alive*; but how few Chriſtians can ſay, this my good name was loſt, but is found, it was dead, but now it lives. As when

Luk. 15. *ult.*

Ruth 1.14 *Orpha* once left *Naomi*, ſhee returned no more to her: ſo when once a good name leaves a man, it hardly returns to him again; a crack'd credit will hardly bee ſodered anew; new Wine is rarely put into old bottles; a man ſhould ſtand upon nothing more than the credit of Act.24.16 his conſcience, and the credit of his name.

In *Japan* the very children are ſo jealous of their reputation, that in caſe you loſe a trifle, and ſay to one of them, ſirrah, I beleeve you have ſtollen it, without any pauſe the boy will immediately cut off a joint from one of his fingers, and ſay, Sir, if you ſay true, I wiſh my finger may never heal again: Three things a Chriſtian ſhould ſtifly labour to maintain, 1 The honour of God. 2 The honour of the Goſpel. 3 The honour of his own name; If once a Chriſtians good name ſets in a cloud, it will bee long before it riſes again.

Thirdly, Though all this bee

true, yet it hath been the portion of Gods deareſt Saints and ſervants to bee ſlandered, reproached, vilified, and falſely accuſed, *Pſal.* 31. 18. *Let the lying lips bee put to ſilence, which ſpeak grievous things proudly, and contemptuouſly againſt the righteous*: How ſadly and falſely was *Joſeph* accuſed by his wanton Miſtreſs; *David* by *Doeg* and *Shimei*, *Job* of hypocriſie, impiety, inhumanity, cruelty, partiality, pride and irreligion? *Job* 22. Was not *Naboth* accuſed of ſpeaking blaſphemy againſt God and the King? did not *Haman* repreſent the Jews to the King as Refractories and Rebels? was not *Elias* accuſed to bee the troubler of *Iſrael*, and *Jeremy* the trumpet of rebellion, the Baptiſt a ſtirrer up of ſedition, and *Paul* a peſtilent incendiary? were not the Apoſtles generally accounted deceivers and deluders of the people, and the off-ſcouring of the world? &c. *Athanaſius* and *Euſtathius* were falſely accuſed of Adultery; Adultery, Hereſie and Trea-

Mat. 5. 10, 11, 12
1 Pet. 3. 14. ch. 4. 14
Pſal. 69. 7
Gen. 39.
Pſal. 52.
2 Sam. 16. 11, 12. 6. 13. 15. ch. of Job.
Jer. 51. 51
Eſth. 3.
Jer. 20. 7, 8, 9.
Rom. 3. 8
2 Cor. 6. 8
1 Cor. 4. 12, 13
Act. & Mon.

ſon were charged, upon *Cranmer*, *Parricide* upon *Philpot*, ſedition upon *Latimer*. As the primitive perſecutors uſually put Chriſtians into Bears skins, and Dogs skins; and then baited them: ſo they uſually loaded their names and perſons with all the reproach, ſcorn, contempt and falſe reports imaginable, and then baited them, and then acted all their malice and cruelty upon them. I think there is no Chriſtian, but ſooner or later, firſt or laſt, will have cauſe to ſay with *David*, Pſal. 35. 11. *Falſe witneſſes did riſe up, they laid to my charge things that I knew not*; they charged me with ſuch things whereof I was both innocent and ignorant. It was the ſaying of one, that there was nothing ſo intollerable as accuſation, because there was no puniſhment ordained by Law for accuſers, as there was for theeves, although they ſtole friendſhip from men, which is the goodlieſt riches men can have. Well Chriſtians, ſeeing it hath been the lot of the deareſt

As *Tertullian*, *Minutius*, *Falix*, and others declare.

Hippias.

eſt Saints to bee falſely accuſed, and to have their names and reputes in the world reproached and flie-blown; do you hold your peace, ſeeing it is no worſe with you, than it was with them of whom this world was not world? The Rabbins ſay, that the world cannot ſubſiſt without patient bearing of reproaches. But

Kimchi.

Fourthly, Our Lord Jeſus Chriſt was ſadly reproached, and falſely accuſed; his precious name (that deſerves to bee alwaies writ in characters of gold, as the *Perſians* uſually write their Kings) was often eclipſed, before the Sun was eclipſed at his death; his ſweet name, that was ſweeter than all ſweets, was often crucified before his body. Oh the ſtones of reproach that were frequently rowled upon that name by which wee muſt bee ſaved, if ever wee are ſaved! Oh the jears, the ſcoffs, the ſcorns that were caſt upon that name that can onely bleſs us. The name of Jeſus (ſaith *Chryſoſtome*) hath a thouſand treaſures of joy and comfort in it. The name of a Saviour (ſaith *Bernard*) is hony in the mouth, and muſick in the ear, and a jubile in the heart; and yet where is the heart that can conceive, or the tongue that can expreſs how much dung and filth hath been caſt upon Chriſts names ? and how many ſharp arrows of reproach and ſcorn have been, and daily, yea hourly, are ſhot by the world at Chriſts name and honour? Such ignominious reproaches were caſt upon Chriſt and his name in the time of his life, and at his death, that the Sun did bluſh, and masked her ſelf with a cloud, that hee might no longer behold them, *Mat.* 11. 19. *The Son of man came eating and drinking, and they ſay, behold, a man gluttonous, and a wine-bibber, a friend of publicans and ſinners* : but was hee ſuch a one ? no; *wiſdome is juſtified of her children* ; Wiſdomes children will ſtand up and juſtifie her before all the world,

It is a fooliſh thing, ſaith *Cato*, to hope for life by anothers death; the world practically ſpeaks as much every day.

Mat. 27. 63. *Saying, Sir, Wee remember that that deceiver ſaid, while hee was yet alive, after three daies I will riſe again*; but was hee a deceiver of the people? no; hee was the faithful and true witneſs, *Rev.* 1. 5. *chap.* 3. 14. *John* 7. 20. *The people anſwered and ſaid, thou haſt a Devil: who goeth about to kill thee?* chap. 8. 48. *Then anſwered the Jews, and ſaid unto him, ſay we not well that thou art a Samaritane, and haſt a Devil?* ch. 10. 20. *And many of them ſaid, he hath a Devil, and is mad, why hear ye him?* It was a wonder of wonders that the earth did not open and ſwallow up theſe Monſters, and that God did not rain Hell out of Heaven upon theſe horrid blaſphemers, but their blaſphemous aſſertions were denied and diſproved by ſome of wiſdomes children, *verſ.* 21. *Others ſaid, theſe are not the words of him that hath a Devil: can a Devil open the eyes of the blind?* The Devil hath no ſuch power, nor any ſuch goodneſs as to create eyes to him that was born blind.

The Greek word ſignifies one who doth profeſs an Art of couzening people to their faces.

Will you yet ſee more ſcorn, dirt and contempt caſt upon the Lord of glory? why then caſt your eyes upon that, *Luk.* 16. 14. *And the Phariſees alſo who were covetous, heard all theſe things, and they derided him;* or as the Greek reads it, *They blew their noſes at him, in ſcorn and deriſion.* The Phariſees did not onely laugh, flear and jear at Chriſt, but they gave alſo external ſigns of ſcorn and deriſion in their countenance and geſtures; they blew their noſes at him, they contemned him as a thing of naught. And in *ch.* 23. 35. both people and Rulers blew their noſes at him; for the original word is the ſame with that in the forementioned chapter, *John* 19. 12. hee is accuſed for being an enemy to *Cæſar.* Now, who can ſeriouſly conſider of the ſcorn, reproach and contempt that hath been caſt upon the name and honour of our Lord Jeſus, and not ſit ſilent and mute under all the ſcorn and contempt that hath been caſt upon his name

Exe mukterizon.
Read that, Mark 15. 19.
Iſa. 57. 4.
Mat. 27. 28, 29.

or perſon in this world ?

Fifthly, To bee well ſpoken of by them that are ill ſpoken of by God, to bee in favour with them, who are out of favour with God, is rather a reproach than an honour to a man. Our Saviour himſelf teſtifieth that in the Church and Nation of the Jews, they that had the moſt general approbation and applauſe, they who were moſt admired and cried up, were the worſt, not the beſt men; they were the falſe, not the true Prophets. *Luk*. 6. 26. *Woe unto you, when all men ſhall ſpeak well of you; for ſo did their Fathers to the falſe Prophets.* *Auſtin* feared the praiſes of good men, and deteſted the praiſes of evil men. I would not, ſaith *Luther*, have the glory and fame of *Eraſmus*, my greateſt fear is the praiſes of men. *Phocion* had not ſuſpected his ſpeech, had not the common people applauded it. *Antiſthenes* miſtruſted ſome ill in himſelf for the vulgar commendations. *Socrates* ever ſuſpected

The tongues of wicked men are like the Duke of *Medina, Sidonia*'s ſword, that knew no difference between a Catholick and a Heretick, the laſhes of lewd tongues is as impoſſible to avoid, as neceſſary to contemn.

ſpected that which paſt with the moſt general commendations. To bee praiſed of evil men (ſaid *Bion*) is to bee praiſed for evil doing; ſo the better they ſpeak of a man, the worſe; and the worſe, the better. The *Lacedemonians* would not have a good ſaying ſullied with a wicked mouth; a wicked tongue ſoils all the good that drops from it; it is a mercy to bee delivered from the praiſes of wicked men; wicked mens applauſes oftentimes becomes the Saints reproaches: the Heathen could ſay, *Quid mali feci?* what evil have I done, that this bad man commends mee? there is a truth in that ſaying of *Seneca, Recti argumentum eſt, peſſimis diſplicere.* The worſt men are commonly moſt diſpleaſed with that which is beſt. Who can ſeriouſly dwell on theſe things, and not bee mute and ſilent under all the reproaches and ſcorn that is caſt upon his name and credit in this world?

Socrates.

Sixthly, There will come a day

when the Lord will wipe off all the duſt and filth that wicked men have caſt upon the good names of his people; there ſhall be a reſurrection of names, as well as of bodies, their names that are now buried in the open ſepulchres of evil throats ſhall ſurely riſe again; their innocency ſhall ſhine forth as the light, and their righteouſneſs as the noonday, *Pſal.* 37. 6. Though the clouds may for a time obſcure the ſhining forth of the Sun, yet the Sun will ſhine forth again as bright and glorious as ever. *The Righteous ſhall bee had in everlaſting remembrance.* Though the malicious ſlanders, and falſe accuſations of wicked men, may for a time cloud the names of the Saints, yet thoſe clouds ſhall vaniſh, and their names ſhall appear tranſparent and glorious: God will take that care of his peoples good name, that the infamy, calumnies, and contumelies that is caſt upon it ſhall not long ſtick. The Jews rolled a ſtone upon Chriſt to keep him down, that hee might not

Iſa. 65. 15. ch. 61 7 Pſa. 68. 13 Mal. 3. 17, 18.

Mat. 27. *ult.* ch. 28. 2.

not riſe again, but an Angel quickly rolls away the ſtone, and in deſpite of his keepers, hee riſes in a glorious triumphant manner: So, though the world may roll this ſtone, and that of reproach and contempt upon the Saints good names, yet God will roll away all thoſe ſtones, and their names ſhall have a glorious reſurrection, in deſpite of men and devils: That God that hath alwaies one hand to wipe away his childrens tears from their eyes, that God hath alwaies another hand to wipe off the duſt that lies upon his childrens names: wronged innocency ſhall not long lye under a cloud; dirt will not ſtick long upon Marble, nor ſtatues of Gold. Well Chriſtians, remember this, the ſlanders and reproaches that are caſt upon you, they are but badges of your innocency and glory. *Job* 31. 35, 36. If mine adverſary ſhould write a book againſt mee, *Surely I would take it upon my ſhoulder, and binde it as a Crown to mee.* All reproaches are

pearls added to a Chriſtians Crown. Hence *Auſtin*, *Quiſquis volens detrahit famæ meæ nolens addit mercedi meæ*, hee that willingly takes from my good name, unwillingly adds to my reward; and this *Moſes* knew well enough, which made him prefer Chriſts reproach before *Pharaohs* Crown. That God that knows all his children by name, will not ſuffer their names to bee long buried under the aſhes of reproach and ſcorn; and therefore hold thy peace; the more the foot of pride and ſcorn tramples upon thy name for the preſent, the more ſplendent and radiant it will bee. As the more men trample upon a figure graven in gold, the more luſtrious they make it; therefore lye thy hand upon thy mouth. Heb. 11. 25, 26
But

Seventhly, The Lord hath been a ſwift and a terrible witneſs againſt ſuch that have falſely accuſed his children, and that have laded their names with ſcorn, reproach Iſa. 41. 11 Jude 15.

proach and contempt. *Ahab* and
1 King.22. *Jezabel* that ſuborned falſe witneſs
1. 22 againſt *Naboth*, had their bloods
2 King. 9 licked up by Doggs. *Amaziah*, who
falſely accuſed the Prophet *Amos*
to the King, met with this meſſage
Amos 7. from the Lord. *Thy wife ſhall be an*
17 *harlot in the City, thy ſons and daugh-*
ters ſhall fall by the ſword, and thy
land ſhall be divided by line, thou ſhalt
dye in a polluted land. *Haman*, who
falſely accuſed the Jews, was one
Eſth.7.10. day feaſted with the King, and the
ch. 9, 10 next day made a feaſt for Crows.
Dan.6,24. The envious Courtiers, who falſe-
ly accuſed *Daniel*, were devoured
of Lions. Let mee give you a taſte
of the Judgements of God upon ſuch
perſons out of hiſtories.

Caiphas the High Prieſt, who gathered the Council, and ſuborned
Euſeb. falſe witneſſes againſt the Lord Jeſus, was ſhortly after put out of office, and one *Jonathan* ſubſtituted in his room, whereupon hee killed himſelf. *John Cooper* a godly man
Act. & being falſely accuſed in Queen *Ma-*
Mon. *ries* daies, by one *Grimwood*, ſhort-

ly after the ſaid *Grimwood* being in perfect health, his bowels ſuddenly fell out of his body, and ſo hee died miſerably.

Narciſſus a godly Biſhop of *Jeruſalem*, was falſely accuſed by three men, of many foul matters, who ſealed up with oaths and imprecations their falſe teſtimonies; but ſhortly after that, one of them with his whole family and ſubſtance was burnt with fire: another of them was ſtricken with a grievous diſeaſe, ſuch as in his imprecation hee had wiſhed to himſelf; the third terrified with the ſight of Gods judgements upon the former, became very penitent, and poured out the grief of his heart in ſuch abundance of tears, that thereby hee became blinde. *Euſeb.*

A wicked wretch under *Commodus* the Emperour, accuſed *Apollonius* a godly Chriſtian to the Judges, for certain grievous crimes, which when hee could not prove, hee was adjudged to have his leggs broken, according to an antient *Niceph.*

Law of the *Romans.*

Gregory Bradway falſely accuſed one *Brook*, but ſhortly after through terrours of conſcience, hee ſought to cut his own throat, but being prevented, hee fell mad.

I have read of *Socrates*'s two falſe accuſers, how that the one was trodden to death by the multitude, and the other was forced to avoid the like by a voluntary baniſhment. I might produce a multitude of other inſtances, but let theſe ſuffice, to evidence how ſwift and terrible a witneſs God hath been againſt thoſe that have been falſe accuſers of his people, and that have laded their precious names with ſcorn and reproach; the ſerious conſideration of which, ſhould make the accuſed and reproached Chriſtian to ſit dumb and ſilent before the Lord.

Eighthly and laſtly, God himſelf is daily reproached; men tremble not to caſt ſcorn and contempt upon God himſelf; ſometimes

times they charge the Lord that his waies are not equal, that it is a wrong way hee goeth in; ſometimes they charge God with cruelty, *My puniſhment is greater than I am able to bear*, Gen. 4. 13. Sometimes they charge God with partiality, and reſpect of perſons, becauſe here hee ſtroaks, and there hee ſtrikes; here hee lifts up, and there hee caſts down; here hee ſmiles, and there hee frowns; here hee gives much, and there hee gives nothing; here hee loves, and there hee hates; here hee proſpers one, and there hee blaſts another. *Mal.* 2. 17. *Where is the God of judgement?* i.e. no where; either there is no God of judgement, or at leaſt not a God of exact, preciſe and impartial judgement, &c. Sometimes they charge God with unbountifulneſs, that hee is a God that will ſet his people to hard work, to much work, but will pay them no wages, nor give them no reward, *Mal.* 3. 14. *Yee have ſaid, it is in vain to ſerve God: and what profit is*

Ezek. 18. 25. ch. 29. 33. 17. 20, 29. Jer. 2. 5, 6.

Rom. 9 Pſal. 50. 21 It were very ſtrange that I ſhould pleaſe a world of men, when God himſelf doth not give every man content. *Salv.*

it, that wee have kept his ordinances, and that wee have walked mournfully before the Lord of Hoſts? Sometimes they charge God, that hee is a hard Maſter, and that hee reaps where hee hath not ſown, and gathers where hee hath not ſtrowed, *Mat.* 25. 24, *&c.* Oh the infinite reproach and ſcorn that is every day, that is every hour in the day caſt upon the Lord, his name, his truth, his waies, his ordinances, his glory! Alaſs! all the ſcorn and contempt that is caſt upon all the Saints, all the world over, is nothing to that which is caſt upon the great God every hour, and yet hee is patient. Ah! how hardly do moſt men think of God? and how hardly do they ſpeak of God? and how unhanſomely do they carry it towards God? and yet hee bears: They that will not ſpare God himſelf, his name, his truth, his honour, ſhall wee think it much that they ſpare not us, or our names? &c. ſurely no. Why ſhould wee look that thoſe ſhould give us good words, that cannot afford God a good word from one weeks end to another? yea from one years end to another? why ſhould wee look that they ſhould cry out *Hoſanna, Hoſanna*, to us, when as every day they cry out of Chriſt, crucifie him, crucifie him. *Mat.* 10. 25. *It is enough for the Diſciple that hee bee as his Maſter, and the ſervant as his Lord; if they have called the Maſter of the houſe Beelzebub* (or a Maſter-flye, or a dung-hill god, or the chief Devil) *how much more ſhall they call them of his houſhold?* It is preferment enough for the ſervant to be as his Lord; and if they make no bones of ſtaining and blaſpheming the name of the Lord, never wonder if they flye-blow thy name; and let this ſuffice to quiet and ſilence your hearts, Chriſtians, under all that ſcorn and contempt that is caſt upon your names and reputations in this world.

The tenth and laſt Objection is this, *Sir, In this my affliction I have* *ſought to the Lord for this & that mercy, and still God delaies mee, and puts mee off; I have ſeveral times thought that mercy had been near, that deliverance had been at the door, but now I ſee it is afar off, how can I then hold my peace? how can I bee ſilent under ſuch delaies and diſappointments?* To this Objection, I ſhall give you theſe Anſwers.

Firſt, The Lord doth not alwaies time his Anſwers to the ſwiftneſs of his peoples expectations; hee that is the God of our mercies, is the Lord of our times; God hath delayed long his dearest Saints; times belonging to him, as well as iſſue, *Hab.* 1. 2. *O Lord, how long ſhall I cry, and thou wilt not hear? even cry out unto thee for violence, and thou wilt not help?* Job 19. 7. *Behold I cry out of violence, but I have no anſwer,* [illegible], *but there is no judgement.* Pſal. 69. 3. *I am weary of crying, my throat is dry, mine eyes fail while I wait for my God.* Pſal. 40. 17. *Make no tarrying, O my God!*

Pſal. 70. 5
Pſal. 6. 13
Pſal. 13. 1, 2
Pſal. 94. 3, 4
Zech. 1. 12

Though God had promiſed him a Crown, a Kingdome, yet hee puts him off from day to day, and for all his haſte hee muſt ſtay for it till the ſet time is come. *Paul* was delayed ſo long, till hee even deſpaired of life, and had the ſentence of death in himſelf. And *Joſeph* was delayed ſo long, till the Irons entred into his ſoul. So hee delayed long the giving in of comfort to Mr. *Glover*, though hee had ſought him frequently, earneſtly, and denied himſelf to the death for Chriſt. *Auguſtine* being under convictions, a ſhowre of tears came from him, and caſting himſelf on the ground under a Fig-tree, hee cries out, O Lord! how long? how long ſhall I ſay to morrow, to morrow? why not to day Lord? why not to day? Though *Abigail* made haſte to prevent *Davids* fury, and *Rahab* made haſte to hang out her ſcarlet threed, yet God doth not alwaies make haſte to hear and ſave his deareſt children; and therefore hold thy peace, hee deals no

2 Cor. 1. 8, 9

Pſal. 105. 17, 18, 19.

worſe with thee, than hee hath done by his deareſt Jewels.

Secondly, Though the Lord doth defer and delay you for a time, yet hee will come, and mercy and deliverance ſhall certainly come; hee will not alwaies forget the cry of the poor. *Heb.* 10. 37. *For yet a little little while, and hee that ſhall come, will come, and will not tarry.* Hab. 2. 3. *The viſion is yet for an appointed time, but at the end it ſhall ſpeak, and not lye: though it tarry, wait for it.* God will come, and mercy will come; though for the preſent thy Sun bee ſet, and thy God ſeems to neglect thee, yet thy Sun will riſe again, and thy God will anſwer all thy prayers, and ſupply all thy neceſſities. *Pſal.* 71. 20, 21. *Thou which haſt ſhewed mee great and ſore troubles, ſhalt quicken mee again, and ſhalt bring mee up again from the depths of the earth. Thou ſhalt encreaſe my greatneſs, and comfort mee on every ſide,* Three Martyrs being brought to the ſtake, and

Deut. 32. 36. ὅσον ὅσον. Exod. 12. 17, 41, 42 51 and all bound, one of them ſlips from under his chain (to admiration) and falls down upon the ground, and wraſtled earneſtly with God, for the ſenſe of his love, and God gave it in to him then, and ſo hee came and embraced the ſtake, and died chearfully a glorious Martyr. God delaies him, till hee was at the ſtake, and till hee was bound, and then ſweetly lets out himſelf to him.

Thirdly, Though God do delay thee, yet hee doth not forget thee, hee remembers thee ſtill, thou art ſtill in his eye, and allwaies upon his heart; hee can as ſoon forget himſelf, as forget his people; the Bride ſhall ſooner forget her ornaments, and the Mother ſhall ſooner forget her ſucking childe, and the Wife ſhall ſooner forget her Husband, than the Lord ſhall forget his people. Though *Sabinus* in *Seneca* could never in all his life time remember thoſe three names of *Homer*, *Ulyſſes* and *Achilles*, yet God

Iſa. 49. 14, 15, 16
Jer. 31. 20.
Pſal. 77. 9, 10
Iſa. 54. 7, 8, 9, 10
Iſa. 62. 3, 4, 5

God alwaies knows and remembers his people by name. *Gen.* 8. 1. *ch.* 19. 29. & 30. 31. 1 *Sam.* 1. 9. *Jonah* 4. 10, 11, *&c.* therefore bee ſilent, hold thy peace, thy God hath not forgotten thee, though for the preſent hee hath delayed thee.

Fourthly, Gods time is alwaies the beſt time, God alwaies takes the beſt and fitteſt ſeaſons to do us good, *Iſa.* 49. 8. *Thus ſaith the Lord, in an acceptable time have I heard thee, and in a day of ſalvation have I helped thee.* I could have heard thee before, and have help'd thee before, but I have taken the moſt acceptable time to do both. To ſet God his time, is to limit him, it is to exalt our ſelves above him, as if wee were wiſer than God; though wee are not wiſe enough to improve the times and ſeaſons which God hath ſet us to ſerve and honour him in, yet wee are apt to think that wee are wiſe enough to ſet God his time, when to hear, and when to ſave, and when to deliver; Pſal. 78. 41

to circumſcribe God to our time, and to make our ſelves Lords of time, what is this but to deveſt God of his royalty and ſoveraignty of appointing times? it is but juſt and equal that that God that hath made time, and that hath the ſole power to appoint and diſpoſe of time, that hee ſhould take his own time to do his people good; wee are many times humorous, prepoſterous and haſty, and now wee muſt have mercy or wee dye, deliverance or wee are undone, but our impatience will never help us to a mercy, one hour, one moment before the time that God hath ſet; the beſt God will alwaies take the beſt time to hand out mercies to his peoples; there is no mercy ſo fair, ſo ripe, ſo lovely, ſo beautiful, as that which God gives out in his own time; therefore hold thy peace, though God delaies thee, yet bee ſilent, for there is no poſſibility of wringing a mercy out of Gods hand, till the mercy bee ripe for us, and wee ripe for the mercy, *Eccleſ.* 3. 11.

Act. 1. 7.
ch. 17. 26

Pſa. 90. 15 Pſal. 70. 20, 21. & the firſt and laſt chapters of Job compared.

Fifthly, The Lord in this life will certainly recompence, and make his children amends for all the delaies and put offs that hee exerciſes them with in this world. As hee did *Abraham* in giving him ſuch a Son as *Iſaac* was; and *Hannah*, in giving her a *Samuel*; hee delayed *Joſeph* long, but at length hee changes his Iron fetters into chains of gold, his rags into royal Robes, his ſtocks into a Chariot, his priſon into a palace, his bed of thorns into a bed of down, his reproach into honour, and his thirty years of ſuffering into eighty years reigning in much grandeur and glory: ſo God delayed *David* long, but when his ſuffering hours were out, hee is anointed, and the Crown of *Iſrael* is ſet upon his head, and hee is made very victorious, very famous and glorious for forty years together. Well Chriſtians, God will certainly pay you intereſt upon intereſt for all the delaies that you meet with: and therefore hold your peace. But

2 Sam. 1

Sixthly and laſtly, The Lord never delaies the giving in of this mercy, or that deliverance, or th'other favour, but upon great and weighty reaſons; and therefore hold thy peace.

Queſt. *But what are the reaſons that God doth ſo delay and put off his people from time to time as wee ſee hee doth?*

Anſw. First, For the trial of his people, and for the differencing and diſtinguiſhing of them from others. As the furnace tries gold, ſo delaies will try what metal a Chriſtian is made of; delaies will try both the truth and the ſtrength of a Chriſtians graces; delaies are a Chriſtian-touchſtone, a *lapis Lydius*, that will try what metal men are made of, whether they bee gold or droſs, ſilver or tin; whether they bee ſincere or unſound, whether they bee real or rotten Chriſtians. As a Father by croſſing and delaying his children tries their diſpoſitions, and makes a full diſcovery of

Mat. 15. 21,--29.
1 Pet. 1. 7
Job 23. 8, 9, 10
Deut. 8. 2

of them, ſo that hee can ſay, that childe is of a muttering and grumbling diſpoſition, and that is of an humorous and wayward diſpoſition; but the reſt are of a meek, ſweet, humble and gentle diſpoſition: So the Lord by delaying and croſſing of his children, hee diſcovers their different diſpoſitions. The manner of the *Pſylli*, (which are a kinde of people of that temper and conſtitution that no venome will hurt them) is, that if they ſuſpect any childe to bee none of their own, they ſet an Adder upon it to ſting it, and if it cry, and the fleſh ſwell, they caſt it away as a ſpurious iſſue, but if it do not cry, if it do not ſo much as quatch, nor do not grow the worſe for it, then they account it for their own, and make very much of it: So the Lord by delaies, which are as the ſtinging of the Adder, tries his children; if they patiently, quietly and ſweetly can bear them, then the Lord will own them, and make much of them,

Plin. lib. 28.

them, as thoſe that are near and dear unto him, but if under delaies they fall a crying, roaring, ſtorming, vexing and fretting, the Lord will not own them, but reckon them as baſtards, and no ſons. *Heb.* 12. 8.

Secondly, That they may have the greater experience of his power, grace, love, and mercy in the cloſe. Christ loved *Martha* and her Siſters and *Lazarus*, yet hee defers his coming for ſeveral daies, and *Lazarus* muſt die, bee put in the grave, and lye there till hee ſtinks; and why ſo? but that they might have the greater experience of his power, grace and love towards them.

Joh. 11. 3, 5, 6, 17

Thirdly, To ſharpen his childrens appetite, and to put a greater edge upon their deſires, to make them cry out as a woman in travel, or as a man that is in danger of drowning. God delaies, that his people may ſet upon him with greater

Cant. 3. 1, 2, 3, 4
Iſa. 26. 8, 9, 16.

greater ſtrength and importunity, hee puts them off, that they may put on with more life and vigour; God ſeems to be cold, that hee may make us the more hot; hee ſeems to bee ſlack, that hee may make us the more earneſt; hee ſeems to bee backward, that hee may make us the more forward in preſſing upon him; the Father delaies the childe, that hee may make him the more eager, and ſo doth God his; that hee may make them the more divinely violent. Numb. 22. 15 When *Balaam* had once put off *Balak*, *hee ſent again* (ſaith the Text) *certain Princes more, and more honourable than they.* *Balaam*'s put off, did but make *Balak* the more importunate, it did but encreaſe and whet his deſires; this is that that God aims at by all his put offs, to make his children more earneſt, to whet up their ſpirits, and that they may ſend up more, and yet more honourable prayers after him, that they may cry more earneſtly, ſtrive more mightily, and wreſtle more imporportunately with God, and that they may take Heaven with a more ſacred violence. Anglers draw back the hook, that the fiſh may bee the more forward to bite; and God ſometimes ſeems to draw back, but it is onely that wee may preſs the more on: And therefore as Anglers when they have long waited, and perceive that the fiſh do not ſo much as nibble at the bait, yet do they not impatiently throw away the Rod, or break the Hook and Line, but pull up, and look upon the bait, and mend it, and ſo throw it in again, and then the fiſh bites: ſo when a Chriſtian praies, and praies, and yet catches nothing, God ſeems to bee ſilent, and Heaven ſeems to bee ſhut againſt him, yet let him not caſt off prayer, but mend his prayer, pray more beleevingly, pray more affectionately, and pray more fervently, and then the fiſh will bite, then mercy will come, and comfort will come, and deliverance will come. But

Fourthly, God delaies and puts off his people many times, that hee may make a fuller diſcovery of themſelves to themſelves. Few Chriſtians ſee themſelves, and underſtand themſelves; by delaies God diſcovers much of a mans ſinfull ſelf to his religious ſelf, much of his worſer part to his better part, of his ignoble part, to his moſt noble part. When the fire is put under the pot, then the ſcum appears: ſo when God delaies a poor ſoul, Oh! how doth the ſcum of pride, the ſcum of murmuring, the ſcum of quarrelling, the ſcum of diſtruſt, the ſcum of impatience, the ſcum of deſpair, diſcover it ſelf in the heart of a poor creature? I have read of a fool, who being left in a chamber, and the door locked, when hee was aſleep, after hee awakes, and findes the door faſt, and all the people gone, hee cries out at the window, O my ſelf! my ſelf! O my ſelf! So when God ſhuts the door upon his people, when hee delaies

2 King. 6. 33

delaies them, and puts them off, Ah! what cauſe have they to cry out of themſelves, to cry out of proud ſelf, and worldly ſelf, and carnal ſelf, and fooliſh ſelf, and froward ſelf? &c. Wee are very apt, ſaith *Seneca* (*utimur perſpicillis magis quam ſpeculis*) to uſe ſpectacles to behold other mens faults, rather than looking-glaſſes to behold out own; but now Gods delaies are as a looking-glaſs; in which God gives his people to ſee their own faults: Oh! that baſeneſs, that vileneſs, that wretchedneſs, that ſink of filthineſs, that gulf of wickedneſs that God by delaies diſcovers to bee in the hearts of men! But

Pſal. 73. 21, 22

Fifthly, God delaies and puts off his people, to enhaunce, to raiſe the price of mercy, the price of deliverance; wee uſually ſet the higheſt price, the greateſt eſteem upon ſuch things that wee obtain with greateſt difficulty; what we dearly buy, that we highly prize; the more

Act. 22. 28
Cant. 3. 4

ſighs, tears, weepings, waitings, watchings, ſtrivings, & earneſt longings, this mercy and that deliverance, and the other favour coſts us, the more highly wee ſhall value them; when a delaied mercy comes, it taſtes more like a mercy, it ſticks more like a mercy, it warms more like a mercy, it works more like a mercy, and it endears the heart to God like a mercy, more than any other mercy that a man enjoyes.

1 Sam. 1. 27 This is the childe (ſaith *Hannah*, after God had long delayed her) for which I prayed; and the Lord hath given mee my petition which I asked of him. Delaied mercy is the cream of mercy; no mercy ſo ſweet, ſo dear, ſo precious to a man, as that which a man hath gained after many put offs. Mr. *Glover* the Martyr ſought the Lord earneſtly and frequently for ſome ſpecial mercies, and the Lord delaied him long, but when hee was even at the ſtake, then the Lord gave in the mercies to him,

and then as a man over-joyed, hee cries out to his friend, hee is come, hee is come. But

Sixthly, The Lord delaies his people, that hee may pay them home in their own coin. God ſometimes loves to retaliate. The Spouſe puts off Chriſt, *Cant.* 5. 2. *I have put off my coat, how can I put it on? &c.* And Chriſt puts her off, *verſ.* 5, 6, 7, 8. Thou haſt put off God from day to day, from month to month, yea from year to year; and therefore if God puts thee off from day to day, or from year to year, haſt thou any cauſe to complain? ſurely no; thou haſt often and long put off the motions of his Spirit, the directions of his word, the offers of his grace, the entreaties of his Son; and therefore what can be more juſt, than that God ſhould delay thee for a time, and put thee off for a ſeaſon, who haſt delaied him, and put off him daies without number? if God ſerves thee, as thou haſt often ſerved him, thou

Prov. 1. 23, *ult*
Zach. 7. 13

haſt no reaſon to complain. But

Seventhly and laſtly, The Lord delaies his people, that Heaven may be the more ſweet to them at laſt; here they meet with many delaies, and with many put offs, but in Heaven they ſhall never meet with one put off, with one delay; here many times they call and cry, and can get no anſwer; here they knock and bounce, and yet the door of grace and mercy opens not to them; but in Heaven they ſhall have mercy at the firſt word, at the firſt knock; there, whatever heart can wiſh ſhall without delay be enjoyed; here God ſeems to ſay ſometimes, ſouls, you have miſtaken the door, or I am not at leaſure, or others muſt be ſerved before you, or come ſome other time, &c. But in Heaven God is alwaies at leaſure, and all the ſweetneſs, and bleſſedneſs, and happineſs of that ſtate, preſents it ſelf every hour to the ſoul there: God hath never, God will never

Lam. 3. 8, 44

ſay to any of his Saints in Heaven, come to morrow; ſuch language the Saints ſometimes hear here, but ſuch language is no waies ſuitable to a glorified condition; and therefore ſeeing that the Lord never delaies his people, but upon great and weighty accounts, let his people bee ſilent before him, let them not mutter nor murmure, but be mute. And ſo I have done with the Objections.

I ſhall come now in the laſt place to propound ſome helps and directions, that may contribute to the ſilencing and ſtilling of your ſouls under the greateſt afflictions, the ſharpeſt trials, and the ſaddeſt providences that you meet with in this world; and ſo cloſe up this diſcourſe.

Firſt, All the afflictions that come upon the Saints, they are the fruits of divine love. *Rev.* 3. 19. *As many as I love, I rebuke and chaſten, bee zealous therefore, and repent.*

Prov. 3.12
Jer. 9. 7

Heb. 12. 6. *For whom the Lord loveth, hee chaſteneth, and ſcourgeth every Son whom hee receiveth.* Job 5. 17. *Behold, happy is the man whom God correcteth: therefore deſpiſe not thou the chaſtening of the Almighty.* ch. 7. 17, 18. *What is man, that thou ſhouldeſt magnifie him? and that thou ſhouldeſt ſet thine heart upon him? And that thou ſhouldeſt viſit him every morning; and try him every moment?* Iſa. 48. 10. *Behold, I have refined thee, but not with ſilver: I have choſen thee in the furnace of affliction.* When *Munſter* lay ſick, and his friends asked him how hee did, and how hee felt himſelf, hee pointed to his ſores and ulcers (whereof hee was full) and ſaid, theſe are Gods Gems and Jewels wherewith hee decketh his beſt friends, and to mee they are more precious than all the gold and ſilver in the world. A Gentleman highly prizes his Hawk, hee feeds her with his own hand, hee carries her upon his fiſt, hee takes a great deal of delight and pleaſure in her, and therefore hee puts vervells upon her leggs, and a hood upon her head, hee hood-winks her, and fetters her, becauſe hee loves her, and takes delight in her: So the Lord by afflictions hood-winks and fetters his children, but all is becauſe hee loves them, and takes delight and pleaſure in them; there cannot be a greater evidence of Gods hatred and wrath, than his refuſing to correct men for their ſinful courſes and vanities; why ſhould you bee ſmitten any more? you will revolt more and more; where God refuſes to correct, there God reſolves to deſtroy; there is no man ſo near the Axe, ſo near the flames, ſo near Hell, as hee whom God will not ſo much as ſpend a Rod upon. God is moſt angry where hee ſhews no anger. *Jerome* writing to a ſick friend, hath this expreſſion, I account it a part of unhappineſs not to know adverſity; I judge you to bee miſerable, becauſe you have not been miſerable; nothing (ſaith another) ſeems

Hoſ. 4.14. 19
Ezek. 16. 42
Iſa. 1. 5
Nihil eſt infælicius eo, cui nil unquam contigit adverſi. Seneca.

Demetrius.

ſeems more unhappy to mee, than hee to whom no adverſity hath hapned. God afflicts thee, O Chriſtian in love; and therefore *Luther* cries out, ſtrike Lord, ſtrike Lord, and ſpare not; who can ſeriouſly muſe upon this, and not hold his peace, and not bee ſilent under the moſt ſmarting Rod?

Secondly, Conſider, that the trials and troubles, the calamities and miſeries, the croſſes and loſſes that you meet with in this world, is all the Hell that ever you ſhall have; here you have your Hell, hereafter you ſhall have your Heaven; this is the worſt of your condition, the beſt is to come. *Lazarus* had his Hell firſt, his Heaven laſt; but *Dives* had his Heaven firſt, and his Hell at laſt; thou haſt all thy pains, and pangs, and throws here that ever thou ſhalt have, thy eaſe, and reſt, and pleaſure is to come; here you have all your bitter, your ſweet is to come; here you have your ſorrows, your joyes

Luke 16. 19,--29

joyes are to come; here you have all your winter nights, your ſummer daies are to come; here you have your paſſion week, your Aſcenſion day is to come; here you have your evil things, your good things are to come; death will put a period to all thy ſins, and to all thy ſufferings, and it will bee an inlet to thoſe joyes, delights and contents that ſhall never have end; and therefore hold thy peace, and be ſilent before the Lord.

Thirdly, Get an aſſurance that Chriſt is yours, and pardon of ſin yours, and divine favour yours, and Heaven yours, and the ſenſe of this will exceedingly quiet and ſilence the ſoul under the ſoreſt and the ſharpeſt trials a Chriſtian can meet with in this world; hee that is aſſured that God is his portion, wil never mutter nor murmure under his greateſt burdens; hee that can groundedly ſay nothing ſhall ſeparate mee from the love of God in Chriſt, hee will be able to triumph

See my Treatiſe called Heaven on Earth.

Rom. 8. 33,--*ult.*
Cant.2.16

triumph in the midſt of the greateſt tribulations; hee that with the Spouſe can ſay, *My Beloved is mine, and I am his*, will bear up quietly and ſweetly under the heavieſt afflictions. In the time of the *Marian* Perſecution, there was a gracious woman, who being convened before bloody *Bonner* (then Biſhop of *London*) upon the trial of Religion, hee threatned her that hee would take away her husband from her; ſaith ſhee, Chriſt is my husband; I will take away thy childe, Chriſt, ſaith ſhee, is better to mee than ten Sons; I will ſtrip thee, ſaith hee, of all thy outward comforts, yea but Chriſt is mine, ſaith ſhee, and you cannot ſtrip mee of him. Oh! the aſſurance that Chriſt was hers bore up her heart, and quieted her ſpirit under all. You may take away my life, (ſaith *Baſil*) but you cannot take away my comfort, my head, but not my Crown, yea, quoth hee, had I a thouſand lives, I would lay them all down for my Savi-

Act. & Mon.

So *John Noyes*, *Alice Driver*, Mr. *Bradford*, Mr. *Taylor*, and *Juſtin Martyr*, with many more.

our

ours ſake, who hath done abundantly more for mee. *John Ardley* profeſſed to *Bonner*, when hee told him of burning, and how ill hee could endure it, that if hee had as many lives, as hee had hairs on his head, hee would loſe them all in the fire before hee would loſe his Chriſt; Aſſurance will keep a man from muttering and murmuring under the soreſt afflictions. *Henry* and *John* (two *Auguſtine* Monks) being the firſt that were burnt in *Germany*, and Maſter *Rogers* the firſt that was burnt in Queen *Maries* daies, did all ſing in the flames. A ſoul that lives in the aſſurance of divine favour, and in its title to glory, cannot but bear up patiently and quietly under the greateſt ſufferings that poſſibly can befall it in this world. That Scripture is worth its weight in gold. *The Inhabitants of Sion ſhall not ſay, I am ſick, the people that dwell therein ſhall be forgiven their iniquity.* Iſa. 33.24 Hee doth not ſay they were not ſick, no, but though they were ſick, yet they ſhould not ſay they were ſick; but why ſhould they forget their ſorrows, and not remember their pains, nor be ſenſible of their ſickneſs? why, the reaſon is, becauſe the Lord hath forgiven them their iniquities. The ſenſe of pardon took away the ſenſe of pain, the ſenſe of forgiveneſs took away the ſenſe of ſickneſs. Aſſurance of pardon will take away the pain, the ſting, the trouble of every trouble and affliction that a Chriſtian meets with; no affliction will daunt, ſtartle or ſtagger an aſſured Chriſtian; aſſured Chriſtians will be patient and ſilent under all. Pſal. 23. I, 4,5,6,7 *Melancthon* makes mention of a godly woman, who having upon her death-bed been in much conflict, and afterward much comforted, brake out into theſe words, Now, and not till now, I underſtand the meaning of theſe words, *Thy ſins are forgiven*; the ſenſe of which did mightily chear and quiet her: Hee that hath got this Jewel of aſſurance in his boſome, will be far enough off from vexing or fretting under the ſaddeſt diſpenſations that hee meets with in this world.

Fourthly, If you would be quiet and ſilent under your preſent troubles and trials, then dwell much upon the benefit, the profit, the advantage that hath redowned to your ſouls by former troubles and afflictions that have been upon you, *Eccleſ.* 7. 14. *In the day of adverſity conſider.* Oh! now conſider how by former afflictions the Lord hath diſcovered ſin, prevented ſin, and mortified ſin; conſider how the Lord by former afflictions hath diſcovered to thee the impotency, the mutability, the inſufficiency, and the vanity of the world, and all worldly concernments; conſider how the Lord by former afflictions hath melted thy heart, and broken thy heart, and humbled thy heart, and prepared thy heart for clearer, fuller, and ſweeter enjoyments of himſelf; conſider what

There was a good man that had got ſo much good by his afflictions, that hee counted it his greateſt affliction to want an affliction; and therefore hee would ſometimes cry out, Oh my friends! I have loſt an affliction, I have loſt an affliction.

pitty, what compaſſion, what bowels, what tenderneſs, and what ſweetneſs former afflictions have wrought in thee towards others in miſery; conſider what room former afflictions have made in thy ſoul for God, for his word, for good counſel, and for divine comfort; conſider how by former afflictions the Lord hath made thee more partaker of his Chriſt, his Spirit, his Holineſs, his Goodneſs, &c. Conſider how by former afflictions the Lord hath made thee to look towards Heaven more, to minde Heaven more, to prize Heaven more, and to long for Heaven more, &c. Now, who can ſeriouſly conſider of all that good that hee hath got by former afflictions, and not be ſilent under preſent afflictions? who can remember thoſe choice, thoſe great, and thoſe precious earnings that his ſoul had made of former afflictions, and not reaſon himſelf into a holy ſilence under preſent afflictions? thus, Oh my ſoul!

hath not God done thee much good; great good, ſpecial good by former afflictions! yes; Oh my ſoul! hath not God done that for thee by former afflictions, that thou wouldeſt not have to do for ten thouſand worlds? yes; and is not God, Oh my ſoul! as powerful as ever, as faithful as ever, as gracious as ever, and as ready and willing as ever to do thee good by preſent afflictions, as hee hath been to do thee good by former affliction? yes, yes; why, why then doſt thou not ſit ſilent and mute before him under thy preſent troubles; Oh my ſoul? It was the ſaying of one, that an excellent memory was needful for three ſorts of men; firſt, for trades-men; for they, having many buſineſſes to do; many reckonings to make up, many Irons in the fire, had need of a good memory. Secondly; Great talkers; for they being full of words, had need to have a good ſtore-houſe in their heads to feed their tongues: Thirdly; For lyers; for they telling many untruths, had need of a good memory, leſt they ſhould be taken in their lying contradictions; And I may add for a fourth, *viz*, thoſe that are afflicted, that they may remember the great good that they have gained by former afflictions, that ſo they may be the more ſilent and quiet under preſent troubles.

2 Tim. 1. 12
1 Tim. 1. 5
2 Tim. 4. 8

Fifthly, To quiet and ſilence your ſouls under the foreſt afflictions, and ſharpeſt trials; conſider, that your choiceſt, your chiefeſt treaſure is ſafe, your God is ſafe; your Chriſt is ſafe, your Portion is ſafe, your Crown is ſafe, your Inheritance is ſafe, your royal Palace is ſafe, and your Jewels, your Graces are ſafe; therefore hold your peace.

I have read a ſtory of a man that had a ſute, and when his cauſe was to be heard, hee applied himſelf to three friends to ſee what they would do for him; one anſwered, hee would bring him as far on his journey as hee could; the ſecond promiſed him that he would go with him to his journies end; the third engaged himſelf to go with him before the Judge, and to ſpeak for him, and not to leave him till his cauſe was heard and determined. Theſe three are a mans riches, his friends, and his graces; his riches will help him to comfortable accommodations, while they ſtay with him, but they often take leave of a man, before his ſoul takes leave of his body; his friends will go with him to the grave, and then leave him; but his graces will accompany him before God, they will not leave him, nor forſake him, they will to the grave, to glory with him. 1 Tim. 6. 18, 19

In that famous battel at *Leuctrum*, where the *Thebans* got a ſignal victory, but their Captain *Epaminondas* a little before his death demanded whether his buckler were taken by the enemy, and when hee underſtood that it was ſafe, and that they had not ſo much as laid their hands on it, hee died moſt willingly, chearfully, and quietly. Well Christians, your ſhield of faith is ſafe, your portion is ſafe, your Royal Robe is ſafe, your Kingdome is ſafe, your Heaven is ſafe, your happineſs and bleſſedneſs is ſafe; and therefore under all your afflictions and troubles, in patience poſſeſs your own ſouls.

But

Sixthly, If you would be ſilent and quiet under your ſoreſt troubles and trials, then ſet your ſelves in good earneſt upon the mortification of your luſts; it is unmortified luſts which is the ſting of every trouble, and which makes every ſweet bitter, and every bitter more bitter; ſin unmortified, adds weight to every burden, it puts gall to our wormwood, it adds chain to chain; it makes the bed uneaſie, the chamber a priſon, relations troubleſome, and every thing vexatious to the ſoul. *James* 4. 1. *From whence come wars and fightings among you? come they not hence,*

Auſtin ſaith, if thou kill not ſin till it dye of it ſelf, ſin hath killed thee, and not thou thy ſin.

hence, even of your luſts that war in your members? So ſay I, from whence comes all this muttering, murmuring, fretting and vexing? &c. come they not hence, even from your unmortified luſts? come they not from your unmortified pride, and unmortified ſelf-love, and unmortified unbeleef, and unmortified paſſions? &c. Surely they do. Oh therefore! as ever you would be ſilent under the afflicting hand of God, labour for more & more of the grace of the Spirit, by which you may mortifie the luſts of the fleſh; Rom. 8.13 it is not your ſtrongeſt reſolutions or purpoſes, without the grace of the Spirit, that can over-maſter a luſt; a foul ſore, till it bee indeed healed, will run, though wee reſolve and ſay it ſhall not. It was the blood of the Sacrifice, and the Oil, that cleanſed the Leper in the Law, and that by them was meant the bloud of Chriſt, and the grace of his Spirit, is agreed on all hands. Levit. 14. 14, 15, 16 It was a touch of Chriſts garment that cured Mark 5. 25, 26, 27.

red the woman of her bloody Iſſue. Philoſophy (ſaith *Lactantius*) it may hide a ſin, but it cannot quench it, it may cover a ſin, but it cannot cut off a ſin, like a black patch in ſtead of a plaiſter, it may cover ſome deformities in nature, but it cures them not; neither is it the Papiſts purgatories, watchings, whippings, &c. nor St. *Francis* his kiſſing or licking of Lepers ſores, which will cleanſe the fretting leproſie of ſin; in the ſtrength of Chriſt, and in the power of the Spirit, ſet roundly upon the mortifying of every luſt. Oh! hugg none, indulge none, but reſolvedly ſet upon the ruine of all. One leak in a ſhip will ſink it, one wound ſtrikes *Goliah* dead, as well as three and twenty did *Cæſar*; one *Dalilah* may do *Sampſon* as much ſpight and miſchief, as all the Philiſtines; one broken wheel ſpoils all the whole Clock; one veins bleeding will let out all the vitals, as well as more; one Fly will ſpoil a whole box of ointment;

one bitter herb all the pottage; by eating one Apple, *Adam* loſt Paradiſe; one lick of honey endangered *Jonathans* life; one *Achan* was a trouble to all *Iſrael*; one *Jonah* raiſes a ſtorm, and becomes lading too heavy for a whole ſhip; ſo one unmortified luſt, will bee able to raiſe very ſtrange and ſtrong ſtorms and tempeſts in the ſoul, in the daies of affliction; and therefore as you would have a bleſſed calm, and quietneſs in your own ſpirits under your ſharpeſt trials, ſet throughly upon the work of mortification. *Gideon* had ſeventy ſons, and but one baſtard, and yet that baſtard deſtroyed all his ſeventy ſons. Ah Chriſtian! thou doſt not know what a world of miſchief one unmortified luſt may do; and therefore let nothing ſatisfie thee but the blood of all thy luſts.

Judges 8. 30,31. ch. 9. 1,--7.

Seventhly, If you would bee ſilent under your greateſt afflictions, your ſharpeſt trials, then make this conſideration your daily companion, *viz.* That all the afflictions that come upon you, come upon you by and through that covenant of grace that God hath made with you; in the covenant of grace, God hath engaged himſelf to keep you from the evils, ſnares and temptations of the world; in the covenant of grace God hath engaged himſelf to purge away your ſins, to brighten and encreaſe your graces, to crucifie your hearts to the world, and to prepare you, and preſerve you to his heavenly Kingdome; and by afflictions hee effects all this, and that according to his covenant too, *Pſal.* 89. 30, 31, 32, 33, 34. *If his children forſake my Law, and walk not in my commandements; If they break my ſtatutes, and keep not my commandements*; in theſe words you have a ſuppoſition, that the Saints may fall both into ſins of commiſſion, and ſins of omiſſion; in the following words you have Gods gracious promiſe, *Then will I viſit their tranſgreſſions*

Jer. 32. 36,—*ult.*

greſſions with the rod, and their iniquities with ſtripes. God engages himſelf by promiſe and covenant, not onely to chide and check, but alſo to correct his people for their ſins. *Nevertheleſs, my loving kindneſs will I not utterly take from him, nor ſuffer my faithfulneſs to fail.* Afflictions are fruits of Gods faithfulneſs, to which the covenant bindes him; God would bee unfaithful, if firſt or laſt, more or leſs, hee did not afflict his people; afflictions are part of that gracious covenant which God hath made with his people; afflictions are mercies, yea covenant-mercies. Hence it is that God is called the terrible God, keeping covenant and mercy, *Neh.* 1. 5. Becauſe by his covenant of mercy hee is bound to afflict and chaſtiſe his people. God by covenant is bound to preſerve his people, and not to ſuffer them to periſh, and happy are they that are preſerved, whether in Salt and Vinegar, or in Wine and Sugar: All the afflictions that come

Pſal. 119. 75

come upon a wicked man, come upon him by virtue of a covenant of works, and ſo are curſt unto him; but all the afflictions that come upon a gracious man, they come upon him by virtue of a covenant of grace, and ſo they are bleſt unto him; and therefore hee hath eminent cauſe to hold his peace, to lay his hand upon his mouth.

Eighthly, If you would bee ſilent and quiet under afflictions, then dwell much upon this, *viz.* that all your afflictions do but reach the worſer, the baſer, and the ignobler part of a Chriſtian, *viz.* his body, his outward man. 2 Cor. 4. 16. Though our outward man decay, yet our inward man is renewed day by day. As *Ariſtarchus* the Heathen, ſaid, when hee was beaten by the Tyrants, Beat on, it is not *Ariſtarchus* you beat, it is onely his ſhell. 1 Tim. 5. 23. *Timothy* had a very healthful ſoul in a crazy body, 3 John 2. and *Gaius* had a very proſperous ſoul in a weak diſtempered body. *Epictetus* and many of the more refined Heathens, have long ſince concluded, that the body was the organ (or veſſel) the ſoul was the man and Merchandize. Now, all the troubles and afflictions that a Chriſtian meets with, they do not reach his ſoul, they touch not his conſcience, they make no breach upon his noble part; and therefore hee hath cauſe to hold his peace, and to lay his hands upon his mouth; the ſoul is the breath of God, the beauty of man, the wonder of Angels, and the envy of Devils; it is a celeſtial plant, and of a divine off-ſpring; it is an immortal ſpirit; ſouls are of an Angelick nature, a man is an Angel cloathed in clay; the ſoul is a greater miracle in man, than all the miracles wrought amongſt men; the ſoul is a *demi-ſemi*-God dwelling in a houſe of clay. Now, it is not in the power of any outward troubles and afflictions that a Chriſtian meets with, to reach

Heb. 12. 9
Zach. 12.1

reach his ſoul; and therefore hee may well ſit mute under the ſmarting Rod.

Ninthly, If thou wouldeſt bee ſilent and quiet under the ſaddeſt providences, and ſoreſt trials, then keep up Faith in continual exerciſe; Now Faith in the exerciſe of it will quiet and ſilence the ſoul; thus,

Joh. 14. 8 Pſa. 17.15 1 By bringing the ſoul to ſit down ſatisfied in the naked enjoyments of God.

2 By drying up the ſprings of pride, ſelf-love, impatience, murmuring, unbeleef, and the carnal delights of this world.

Heb.11.8, 9, 10, 14. Phil.3.7,8 3 By preſenting to the ſoul greater, ſweeter, and better things in Chriſt, than any this world doth afford.

4 By leſſening the ſouls eſteem of all outward vanities; do but keep up the exerciſe of Faith, and thou wilt keep ſilent before the Lord. No man ſo mute, as hee whoſe Faith is ſtill buſie about inviſible objects.

Tenthly, If you would keep ſilent, then keep humble before the Lord. Oh! labour every day to bee more humble, and more low, and little in your own eyes; who am I, ſaith the humble ſoul, but that God ſhould croſs mee in this mercy, and take away that mercy, and paſs a ſentence of death upon every mercy? I am not worthy of the leaſt mercy, I deſerve not a crum of mercy, I have forfeited every mercy, I have improved never a mercy. Onely by pride comes contention; it is onely pride that puts men upon contending with God and men; an humble ſoul will lye quiet at the foot of God, it will bee contented with bare commons; As you ſee ſheep can live upon the bare Commons, which a fat Oxe cannot. A Dinner of green herbs reliſheth well with the humble mans palate, whereas a ſtalled Oxe is but a courſe diſh to a proud mans ſtomack; an humble heart thinks none leſs than himſelf, nor none worſe than himſelf; an

Job 7. 17. 18

Prov. 13. 16

an humble heart looks upon ſmall mercies, as great mercies, and great afflictions, as ſmall afflictions, and ſmall afflictions, as no afflictions; and therefore ſits mute and quiet under all; do but keep humble, and you will keep ſilent before the Lord; pride kicks, and flings, and frets, but an humble man hath ſtill his hand upon his mouth. Every thing on this ſide Hell is mercy, much mercy, rich mercy, to an humble ſoul; and therefore hee holds his peace.

Gen. 32. 10, 11. *Auſtin* being asked what was the firſt grace? anſwered, humility; what the ſecond? humility; what the third? humility.

Eleventhly, If you would keep ſilence under the afflicting hand of God, then keep cloſe, hold faſt theſe ſoul-ſilencing and ſoul-quieting maxims or principles. As

Firſt, That the worſt that God doth to his people in this world, is in order to the making of them a Heaven on Earth; hee brings them into a wilderneſs, but it is, that hee may ſpeak comfortably to them; he caſts them into the fiery furnace, but

Hoſ. 2. 14

but it is, that they may have more of his company; doe the ſtones come thick and threefold about *Stephens* ears? it is but to knock him the nearer to Chriſt, the corner-ſtone, &c. Act. 7.

Secondly, If you would bee ſilent, then hold faſt this principle, *viz.* That what God wills is beſt; when hee wills ſickneſs, ſickneſs is better than health; when hee wills weakneſs, weakneſs is better than ſtrength; when hee wills want, want is better than wealth; when hee wills reproach, reproach is better than honour; when hee wills death, death is better than life. As God is wiſdome it ſelf, and ſo knows that which is beſt, ſo hee is goodneſs it ſelf, and therefore cannot do any thing but that which is beſt; therefore hold thy peace. Heb. 12. 10

Thirdly, If thou wouldeſt bee ſilent under thy greateſt afflictions, then hold faſt to this principle, *viz.* That the Lord will bear thee company in all thy afflictions, *Iſa.* 41. 10, *ch.* 43. 2. *Pſal.* 23. 4. *Pſal.* 90. 15. *Dan.* 3. 25. *Gen.* 39. 20, 21, 2 *Tim.* 4. 16, 17. Theſe Scriptures are breaſts full of divine conſolation; theſe wells of ſalvation are full; will you turn to them and draw out, that your ſouls may bee ſatisfied and quieted.

Fourthly, If you would bee ſilent under your afflictions, then hold faſt this principle, that the Lord hath more high, more noble, and more bleſſed ends in the afflicting of you, than hee hath in the afflicting of the men of the world. The ſtalk and the ear of corn fall upon the threſhing flore, under one and the ſame flail, but the one is ſhattered in peeces, the other is preſerved; from one and the ſame Olive, and from under one and the ſame preſs is cruſhed out both Oil and dreggs, but the one is tunn'd up for uſe, the other thrown out as unſerviceable; and by one and the ſame breath the fields are perfumed with ſweetneſs, and annoyed with unpleaſant ſavours: ſo, though afflictions do befall good and bad alike, as the Scripture ſpeaks, yet the Lord will effect more glorious ends by thoſe afflictions that befall his people, than hee will effect by thoſe that befall wicked men; and therefore the Lord puts his people into the furnace, for their trial; but the wicked for their ruine; the one is bettered by affliction, the other is made worſe; the one is made ſoft and tender by afflictions, the other is more hard and obdurate; the one is drawn nearer to God by afflictions, the other is driven further from God, &c. Eccleſ. 9. 2

Fifthly, If you would bee ſilent under your afflictions, then you muſt hold faſt this principle, *viz.* That the beſt way in this world to have thine own will, is to lye down in the will of God, and quietly to reſign up thy ſelf to the good will and pleaſure of God. *Luther* was a man that could have any thing of Matth. 15. 21,--29

God, and why? why because hee ſubmitted his will to the will of God, hee loſt his will in the will of God. Oh ſoul! it ſhall bee even as thou wilt, if thy will bee ſwallowed up in the will of God.

Pſa. 94.19
Dan.9.19, --24
Gen. 28.7
Act. 16.& 27, ch.
Hoſ. 2. 14

Sixthly and laſtly, If thou wouldeſt bee ſilent under the afflicting hand of God, then thou muſt hold faſt to this principle, *viz.* That God will make times of affliction, to be times of ſpecial manifeſtations of divine love and favour to thee. *Tiburtius* ſaw a Paradiſe when hee walked upon hot burning coals. I could confirm this by a cloud of witneſſes, but that I am upon a cloſe. Ah Chriſtians! as ever you would be quiet and ſilent under the Smarting Rod, hold faſt to theſe principles, and keep them as your lives. But

Twelfthly and laſtly, To ſilence and quiet your ſouls under the afflicting hand of God, dwell much upon the brevity or ſhortneſs of mans life; this preſent life is not *vita, ſed via ad vitam*, life, but a motion, a journey towards life; mans life, ſaith one, is the ſhadow of ſmoak, yea the dream of a ſhadow, ſaith another; mans life is ſo ſhort, that *Auſtin* doubteth whether to call it a dying life, or a living death; thou haſt but a day to live, and perhaps thou mayeſt be now in the twelfth hour of that day; therefore hold out faith and patience, thy troubles and thy life will ſhortly end together; therefore hold thy peace, thy grave is going to bee made, thy Sun is near ſetting, death begins to call thee off of the ſtage of this world, death ſtands at thy back, thou muſt ſhortly ſail forth upon the Ocean of eternity; though thou haſt a great deal of work to do, a God to honour, a Chriſt to cloſe with, a ſoul to ſave, a race to run, a Crown to win, a Hell to eſcape, a pardon to beg, a Heaven to make ſure, yet thou haſt but a little time to do it in; thou haſt one foot in the grave,

Aug. l. 1. conf.

thou art even a going a ſhore on eternity, and wilt thou now cry out of thy afflictions? wilt thou now mutter and murmure when thou art entring upon an unchangeable condition? what extream folly and madneſs is it for a man to mutter and murmure when hee is juſt a going out of priſon, and his boults and chains are juſt a knocking off? Why Chriſtian, this is juſt thy caſe; therefore hold thy peace, thy life is but ſhort, therefore thy troubles cannot bee long; hold up, and hold out quietly and patiently a little longer, and Heaven ſhall make amends for all. Rom. 8. 18

FINIS.

A
TABLE,
Shewing the Principal things in this TREATISE.

THe words opened, and the Doctrine raiſed, viz. *That it is the great duty and concernment of gracious ſouls, to be mute and ſilent under the greateſt afflictions, the ſaddeſt providences and ſharpeſt trials they meet with in this world. from* p. 1, *to* 4.

For the opening of the point, Firſt,

1 *There is a ſevenfold ſilence.* p. 4, *to* 16.

2 *What doth a prudent, a gracious, a holy ſilence include, ſhewed in eight things.* p. 16,--44.

3 *What a prudent, a holy ſilence under afflictions doth not exclude, ſhewed*

in eight things. p.44,--67.

4 Eight Reaſons why Chriſtians muſt bee mute and ſilent under their greateſt afflictions, &c. p. 67,--92.

Uſe, This Truth looks ſourely upon five ſorts of perſons. p. 92,--102

Six conſiderations to prevent men from uſing ſinful ſhifts and courſes to deliver themſelves out of their afflictions, &c. p. 102,--116.

Twelve conſiderations to prevail with Chriſtians, to bee mute and ſilent under the ſharpeſt afflictions, &c. that they meet with in this world. p. 116,--145

The hainous and dangerous nature of murmuring, diſcovered in twelve particulars. p.145,--169

Object. 1 Did I but know that my afflictions were in love, I would bee quiet, I would hold my peace, &c. Anſwered eight waies. p.169,--187

Object. 2 The Lord hath ſmitten mee in my neareſt and deareſt comforts and contentments, and how then can I hold my peace? Anſwered twelve waies. p. 187,--216

Object. 3 Oh! But my afflictions, my troubles

troubles have been long upon mee, and how then can I hold my peace? Anſwered ten waies. p.216,--236

Object. 4 *I would bee mute and ſilent under my afflictions, but they daily multiply and encreaſe upon me, &c. how then can I bee ſilent? Anſwered eight waies.* p. 236,--242

Object. 5 *My afflictions are very great, how then can I hold my peace? &c. Anſwered ſix waies.* p. 242,--252

Object. 6 *Oh! But my afflictions are greater than other mens, &c. how then can I bee ſilent? Anſwered ſix waies.* p. 252,--260

Object. 7. *I would hold my peace, but my outward afflictions are attended with ſore temptations, &c. how then can I bee ſilent? Anſwered five waies, wherein eight advantages are diſcovered, that Saints gain by their temptations.* p. 260,--279

Object. 8 *Oh! But God hath deſerted mee, hee hath forſaken mee, and hid his face from mee, &c. how can I then bee ſilent? Anſwered ſix waies; Alſo eight advantages the*

Saints gain by their being clouded. p. 279,—304

Object. 9 *Oh! But I am falſely accuſed, and ſadly charged, and reproached in my good name, &c. how then can I bee ſilent? Anſwered ten waies.* p. 304,—325

Object. 10 *I have ſought the Lord in this my affliction for this and that mercy, and ſtill the Lord delaies mee, and puts mee off, &c. how can I then hold my peace? how can I bee ſilent? &c. Anſwered ſix waies.* p. 325,—333

Queſt. *But what are the reaſons that God doth ſo delay and put off his people? Anſwered ſeven waies.* p. 333,—343

Queſt. *What are the means that may help perſons to bee ſilent and quiet under their greateſt afflictions, their ſharpeſt trials, &c. Anſwered, from* p. 343. *to the end of the book.*

ERRATA.

Page 67. l. 20. read hear, for bare, pag. 235. l. 17. r. heal, for heat, p. 258. l. 5. r. that, for than, p. 268. l. 26. add was, p. 274. l. 12. add you, p. 276. l. 3. r. fight, for fight, p. 299. Margent, read *Chaiim*, p. 311. l. 7. r. world, for worthy.

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O R,

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